

**Contribution of Arya Samaj in the  
Making of Modern India  
1875-1947**

BY  
**RADHEY SHYAM PAREEK**

APPROVED FOR THE DEGREE OF Ph. D.  
THE UNIVERSITY OF RAJASTHAN

• JAIPUR

1965

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गुरुकुल कांगड़ी  
पुस्तकालय

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आगत पंजिका संख्या 67475

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पुस्तक—वितरण की तिथि नीचे अंकित है । इस तिथि सहित २० वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए । अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा ।

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## PUBLISHER'S NOTE

It is a matter of great satisfaction that the impact of Swami Dayanand Saraswati and the Arya Samaj which has been making on younger generation, both Indian and foreign, is finding abundant expression in their research works and theses. So far a number of theses having bearing on the life and teachings as well as on the Arya Samaj, their achievements in various fields—Religious, Social, Educational and secular have been approved by various Universities and Doctorates awarded.

Research Department of the Sabha which is headed by Acharya Vaidyanath Shastri, a renowned Vedic scholar, gives incentive, guidance and assistance to the aspirants who by personal contact or through correspondence approach it. The learned author of this thesis had the privilege of availing of these arrangements, and under instruction and approval of this Deptt. this is being published by the Sabha.

Care has been taken to see that the descriptions, narrations and the conclusions given in the book fall in line with the true state of affairs and divergent views if any adjusted properly and are liable to be adjustment.

The Thesis under reference is a valuable addition to the classical and outstanding literature of the Arya Samaj for which our thanks are due to the learned author.

Our thanks are also due to the Arya Samaj, Kakad Wadi, Bombay with whose financial help, this publication is being brought out.

I not only hope but trust that the treatise will enjoy widest possible circulation and the publishers will receive ample encouragement.

O. P. Tyagi, M. P.

Secretary

Sarvadeshik Arya Pratinidhi Sabha

11.6.1973

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## P R E F A C E

Perhaps thirty years ago, I heard Swami Dayanand Saraswati's name. However, it was not in any complimentary context. It was natural for orthodox or conventional Hindu families to abhor the rather dynamic reforms of the Swami. They had unstinted praise for the zeal and devotion in the discourses of the Swami; however, that was the end.

Later, I had the good fortune to get to know more about the Swami. This time it was more rational in as much as the details were concerned. I was fascinated. I thought, in my humble way, that the Swami was perhaps one of the greatest reformers of our country. Also, that his life, works and achievements deserved better treatment, wider understanding and, more so, dispassionate interpretation. I took up the challenging subject with this end in view. I have tried to justify my faith in the great reformer by reporting correctly and without bias or prejudice.

The task was not easy. Dayanand's own autobiography, which he compiled at the request of Mr. Olcott only covers the period from 1824 to 1856 and hence, this work was not of much help to me. I had, therefore, to depend largely on the account given by his biographers and supplement it with the material that I could collect at National Library, Calcutta; Gurukul Kangri Hardwar; International Aryan League Office, Delhi; National Archives, Delhi; Arya Samaj Library, Ajmer; Visheshwaranand Vedic Research Institute Library, Hoshiarpur; Maharaja's Public Library, Jaipur; Rajasthan University Library, Jaipur; Maharaja's College Library, Jaipur; Arya Samaj Library, Jaipur; and Delhi University Library, Delhi. I also tried to contact top-ranking Arya Samajists who had been close friends to Shraddhanand and Lajpat Rai. In spite of my contacting



even the India Office Library London, I could not get any materials concerning the activities of Swamiji during the period of national crisis in 1857.

I have no words to express my gratitude to Dr. S. P. Varma, Professor of Political Science, University of Rajasthan, Jaipur under whose supervision I have written my thesis. Whatever little I have been able to present here I owe to his encouraging direction and inspiring guidance.

I am also indebted to Dr. V. S. Bhatnagar who, by his affectionate help and guidance, enabled me to carry out this work effectively. I am also thankful to Dr. Harish Chandra Sharma, Lecturer in Economics, University of Rajasthan, Jaipur, who made available for me even his personal library and always proved a helping hand.

Radhey Shyam Pareek,

Jamna Dairy  
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JAIPUR



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## CHAPTER I

### INDIA ON THE EVE OF THE ESTABLISHMENT OF ARYA SAMAJ

Dayanand was born in a Brahmin family of the Audichya caste at Tankara in the province of Kathiawar in the year 1824.<sup>1</sup> His original name was Mool Shanker. His father Karsan Lal Tewari, a Samvedi Audichya Brahmin held the office of Revenue Collector in Tankara village.<sup>2</sup>

Dayanand was a precocious child. When he was hardly five years of age he commenced studying Devanagari characters and within a short time had learnt by rote the long series of religious hymns and their commentaries. His father having highest devotion to Siva, taught his son that Siva's worship was the most divine of all religions. Dayanand used to accompany his father to the shrines, temples and places of Siva worship. It went on till his fourteenth year when, in his own words, "having learnt by heart the whole of the Yajurveda Samhita, parts of the other Vedas, of the Sabda Rupavali and the grammar, my studies were completed".<sup>3</sup> During the same year, in 1837, on Sivaratri his father commanded him to be initiated into the sacred legend and participate in that night's long vigil in the temple of Siva.

Dayanand having known for years that if the persons in charge of the vigil went to sleep on that particular night, they lost all the effect of devotion, tried to ward off his drowsiness by bathing his eyes, now and then with cold water. But he was surprised to see that his father was the first to fall asleep and soon the pujaries and others were all snor-

- 
1. Autobiography of Dayanand Saraswati Swami: The Theosophical Publishing House, Adyar, Madras.
  2. Tankara is a town in the erstwhile State of Morvi,
  3. D.N. Mukhopadhaya: Life of Dayanand Saraswati. p. 16.



ing hard.<sup>4</sup> This set Dayanand's mind to thinking. In his own words, "Thoughts upon thoughts crowded upon me and one question after another arose in my disturbed mind. Is it possible—I asked myself—that this semblance of man, the idol of a personal God, that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps and drinks; who can hold a trident in his hand, beat upon his 'damru'. and pronounce curses upon men—is it possible that he can be the Mahadeo, the great Deity?"<sup>5</sup> Unable to resist his thoughts he awoke his father and began to put a series of questions to seek enlightenment whether it was possible to reconcile the idea of an Omnipotent, living God with this idol which allowed the mice to run over his body and thus suffered his image to be polluted without the slightest protest.<sup>6</sup> The father tried to explain him but the explanation fell short of satisfying him. Dayanand went home and broke the fast. In his own words, "I could not bring myself to believe that the idol and Mahadeo were one and the same god, and, therefore, could not comprehend why I should be made to fast for, and worship the former (idol)"<sup>7</sup>. This was the beginning of Dayanand's renunciation of faith in idol worship.

From now on Dayanand began to devote his whole time to studies and completely gave up the regular worship in the temple. A few days later his sister died. While the whole family was lamenting, Dayanand was meditating deeply upon the instability of human life. In his words, "Not one of the beings that ever lived in this world could escape the cold hand of death. I too, may be snatched away at any time and die".<sup>8</sup> He started in search of ways and means to attain salvation, though he concealed the fact from others.

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4. Bawa Chhju Singh: The Life and Teachings of Swami Dayanand Sarrowsati 1903 Ch. I. p. 6.

5. Autobiography of Dayanand Saraswati Swami, p. 5.

6. Ibid p. 5.

7. Ibid p. 7.

8. D.N. Mukhopadhyaya: Life of Dayanand Saraswat. p. 23.



Soon after his sister's death, his uncle expired. Dayanand was only eighteen then. The death of his uncle, as Dayanand himself says, "With a still profounder conviction settled in my mind that there was nothing stable in this world, nothing worth living for, or caring for, in a wordly life".<sup>9</sup>

Two years hence when Dayanand was twenty, his father made preparations for his marriage. He entreated his father not to press him for marriage but his father insisted. Unable to convince him of his stand, Dayanand left home. That was in 1846 A.D. He arrived at Baroda and held discourses with Brahmanand and other Sannyasins upon Vedant philosophy. "It was Brahmanand and other holy men who established to my entire satisfaction that Brahma, the deity, was no other than my own self—my Ego".<sup>10</sup> From Baroda, Dayanand proceeded to Chanoda Kanyali.<sup>11</sup> There he studied for several months "Vedantasara", "Arya Harimide Totak", "Vedant Paribhasha" and other philosophical treatises under the tuition of one Parmanand Param Hansa.

At the same place some time after Purnanand Saraswati<sup>12</sup> came. Dayanand paid a visit to him and was convinced of his vast learning. Thereupon Dayanand entreated him to initiate him (Dayanand) into the Sannyasis. This the Swami declined at first but after a good deal of persuasion he agreed and on the third day "he consecrated me into the order, delivering unto me a 'Dand' and naming me Dayanand Saraswati".<sup>13</sup> Later Dayanand went to Chinnur<sup>14</sup> and under the guidance of Krishna Shastri perfected himself into Sanskrit Grammar and again returned to Chanode Kanyali. There he met two Yogis—Jwalanand Puri and

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9. Autobiography of Dayanand Saraswati, p. 9.

10. Ibid p. 17.

11. It is located on the banks of river Narbada.

12. Dayanand has not mentioned as to the introduction of Purnand Saraswati. All that we know is that his learning was vast. He was a southerner Brahmin and was going to Dwarka.

13. Autobiography of Dayanand Saraswati Swami, p. 22.

14. Chhinur is located a few miles away from Chanode Kanyali, p. 22.



Sivanand Giri and practised Yōga under their guidance. Dayanand held these two Sannyāsins in high esteem but still craved to gain more proficiency in Yōga.

He went to Tehri.<sup>15</sup> Tehri was a place full of ascetics and Pandits. Staying at Tehri for some time Dayanand demanded 'Tantras' from a Pandit. He read them thoroughly and the impression which he carried in his mind will be interesting to the reader. "In this ritual I found that incest was permitted with mothers, daughters, sisters and women of the shoe makers caste, as well as among the Pariahs or the out-castes—and worship was performed in a perfectly nude state..... By actually reading the whole contents of the Tantras I fully assured myself of the crafts and viciousness of the authors of the disgusting literature which is regarded as religious. I left the place and went to Srinagar (Garhwal)".<sup>16</sup>

Dayanand was so much craving for meeting the yogis that he wandered and wandered in the forests and hilly regions and at last reached Okhi Math,<sup>17</sup> where the high priest called 'mahant' tried to induce Dayanand to remain with him and finally succeed him in Mahantship. Dayanand related to the Mahant the object he strove for. "That object", he said, "is sacred knowledge, the vidya or true erudition of a genuine Yogi, the Mukti which is reached only by the purity of one's soul, and certain attainments unattainable without it; in the meanwhile, the performances of all the duties of man towards his fellow men, and the elevation of humanity thereby".<sup>18</sup>

Leaving the Mahant, Dayanand came to Garh Mukteswar, on the banks of the Ganga. Here an incident occurred which shows the scientific bent of Dayanand's mind. Daya-

15. D.N. Mukhopadhaya: Life of Dayanand Saraswati, p. 40. Tehri is a town in the district Tehri=Garhwal of U.P.

16. Autobiography by Dayanand Saraswati Swami, p. 29.

17. It is a math in the Himalayas.

18. D.N. Mukhopadhyaya: Life of Dayanand Saraswati, p. 44.



nand, besides having other religious works, also had with him the 'Sibsanda Hat-Pradipika Yoga Bij' Gherand-Sanhita' which treated of the nervous system in details which he did not understand and which made him doubt as to the correctness of these works. He found here an opportunity to test the authenticity of these books. He observed a corpse floating down the river. He entered the river, brought the dead body out and cut it open from the navel to the ribs and a portion of the head and neck and examined and compared it with the descriptions in the books. "Finding that they did not tally at all, I tore the books to pieces and threw them into the river after the corpse. From that time gradually I came to the conclusion that with the exception of the Vedas, Upanishads, Patanjali and Sankhya all other works upon science and Yoga were false".<sup>19</sup>

During his travels Dayanand heard of Swami Virjanand, a learned Sannyasi living at Mathura, and immediately went to meet him. P. Lekhrum in his Urdu biography of Dayanand tells us that Dayanand met Virjanand on 14th November, 1860.<sup>20</sup> Dayanand himself has mentioned nothing in his autobiography regarding Virjanand. This is natural, since his autobiography comes only upto 1856. What did Dayanand do and where he lived before coming to Virjanand i.e. upto 1860, is not known? It is still a mystery. Why did Dayanand stop dictating his autobiography to 'The Theosophist' is another mystery?<sup>21</sup> The famous French savant Romain Rolland says, "Dayanand found at Muttra an old Guru even more implacable than himself in his condemnation of all weakness and in hatred of all superstition, a sannyasi blind from infancy and from the age of eleven

19. H.B. Sarda: Life of Dayanand Saraswati 1946, p. 17.

20. P. Lekhrum: Life of Swami Dayanand, p. 25.

21. Many people conclude from this that Swamiji took part in the Mutiny from behind the scenes though they have not advanced any concrete proof on the subject. Prithvi Singh Mehta is one of them.—

Prithvi Singh Mehta: Our Rajasthan (Hindi), Introductory.



quite alone in the world, a learned man, a terrible man, Swami Virjanand Saraswati".<sup>22</sup>

Virjanand had already derived the knowledge of the Shastras from Purnanand Saraswati and had framed some clear-cut ideas. For example, he made a clear distinction between the granths composed by the Rishis and those not written by them.<sup>23</sup> Every Sanskrit book was not sacred to him. He condemned Puranas outright. These books were the work of the selfish and malevolent people. Virjanand also held that India had degenerated greatly owing to the neglect of the study of the Vedas, Upanishads, Darshans and Manusmriti. He had a contempt for Kaumudi the well known work on Sanskrit Grammar by Bhattoji Dikshit and advocated the study of Panini. Dayanand had a keen and penetrating mind. As observed earlier, he was losing faith in many of the important Sanskrit works hitherto held as sacred. When he came to Virjanand he was 36 and had read almost all the important Sanskrit books. Later the ideas of Virjanand also began to possess his mind.

On the very first day Virjanand told him, "Look here, Dayanand, the Sanskrit Literature is divisible into two periods, the Ante-Mahabharat and the Post-Mahabharat. The doctrines embodied in the Ante-Mahabharat Literature clearly indicate the high water mark of spiritual, moral and intellectual greatness reached in ancient times by Aryas. The books of that period were composed by Rishis who led noble lives and were pillars of light and strength to the erring humanity. Their books are wholesome reading. In the Post-Mahabharat period, however, the study of these works has been neglected, and intensely prejudiced and narrow minded men have written books, the study of which has brought to ruin the cause of Dharma. You, therefore, shall have to adjudge those that are the works of bad authors and study only the

22. Romain Roland: Prophets of the New India, p. 99.

23. Trilok Chand Aryavisharad : Guru Virjanand (Hindi) 1959, pp: 32—46.



Rishi-Krit-Granthas".<sup>24</sup> Dayanand accepted this condition and began to study.

So much so was Virjanand pleased with Dayanand that he used to address him as 'Kaljivaha' and 'Kulakkar' which respectively meant "One whose tongue completely destroys untruth", and "firm as rock". When Dayanand finished his education with Swami Virjanand and wanted to take leave of him, the latter demanded as 'Dakshina': "Take a vow before me that so long as you will live, you shall work incessantly to spread Arsh Literature (Literature composed by Rishis) and a true knowledge of the Vedas, and condemn works which teach false doctrines and tenets, and that you shall even give up your life if necessary, in re-establishing the Vedic religion".<sup>25</sup> Dayanand bowed his head in submission.

He, therefore, set forth to establish the Vedic religion. He travelled widely in the country and keenly observed the conditions which will be presently dealt with. These conditions affected him very much and in order to spread his own tenets beyond his immediate audiences he wrote 'Satyarth Prakash'. This is a book which throws abundant light on the thought of Dayanand. In this, he has bitterly criticised the religions and creeds of the post-Mahabharat period, i.e. Pauranic religion, Buddhism, Jainism, Islam and Christianity. Later this book was held as most sacred by his followers. It was written in 1875. Apart from this book Dayanand has written commentaries of Vedas, 'Samskar Vidhi', 'Rigvedadi Bhasya Bhumika', 'Arya Bhivinaya', 'Aryodesh Ratnmala', 'Vyavahar Bhanu', 'Ashtadhyayi-Bhasya', Sanskrit Vakya Prabodh, 'Vedanti Dhwant Nivaran', 'Gowkarunanidhi', Panchamaha Yajna Vidhi, 'Bhranti Nivaran', 'Brahmochedana', Ved Viruddha Matakhanda, Shiksapatri Dhwanti Nivarana, Vedanga Prakash, and 'Swamantavyamantavya'. Barring Satyarth Prakash, Rigvedadi Bhasya Bhumika and Samskar Vidhi, most of these books are booklets reflecting Dayanand's ideas on Vedas, religion and rituals.

24. H.B. Sarda: Life of Dayanand Saraswati, pp. 34—35.

25. Ibid.



Dayanand went on preaching his doctrines in the British India as well as in the States. But before we can make any estimate of the work done by him by way of regenerating his country, we must know something about the religious, social, economic, political, and cultural conditions prevailing in India to change which he did so much.

### Religious Conditions

By the time Dayanand started his work of spreading the Vedic religion, Christianity, under the patronage of the British rule, had spread far and wide in the country especially in Bengal. The intensive activities of the missionaries in Bengal start after the arrival of the Baptist missionaries—Carey, Marshman and Ward. They arrived in Calcutta in 1792 A.D. but did not find the place suitable for their activities.<sup>26</sup> Hence they established themselves at Serampore sixteen miles north of Calcutta, on the Hoogly, which was at that time under Danish possession.<sup>27</sup> The missionaries set about to translate the Bible in Bengali and could accomplish their work by 18th March, 1800. It was the first translation of the Bible in India.<sup>28</sup>

On 1st June, 1800, these missionaries opened a vernacular school. Therein were enlisted forty students and they evinced greater interest in obtaining a smattering knowledge of English language than to obtain higher knowledge through their own tongue. During the same year Ram Basu,

26. The East India Company was not favourable to the missionary enterprise. They did not like to interfere in the religion of the people of India and hence dealt with unfavourably with any work for the evangelisation of India. Carey arrived in India without a licence from Directors. Hence it was not feasible for him to work freely.—

The Cambridge History of India Vol. VI., pp. 97-122.

27. Imperial Gazetteer of India, Vol. IV, (Administrative) p. 410.

28. J.C. Marshman: Carey Marshman And Ward 1864, Ch. II, pp. 60-71.



a well known Bengali writer, at the request of Carey, composed a tract called the "Gospel Messenger". This tract helped in propagating the precepts of the Bible to his countrymen. In another tract, he sarcastically exposed the grotesqueness of Hinduism. "large editions of both these pamphlets were printed and circulated, and produced no ordinary sensation among the natives".<sup>29</sup> During the same year, Fakir, who had been deeply attracted towards Christ through the efforts of these missionaries, expressed a desire to embrace Christianity. He was received as a brother. As Mr. Ward writes, "We all stood up and sang with new feelings, 'Praise God, from whom all blessings flow'".<sup>30</sup> Another man Krishnu, the carpenter, became so active a Christian that he usually accompanied the missionaries and began to preach "excellent sermon on the way of salvation".<sup>31</sup>

Besides the missionary activities, the college at Fort William, which Lord Wellesley opened in 1800, promoted the interests of Christianity. Its rules clearly provided that no person could be admitted as a professor or lecturer in it until he had taken an oath of allegiance to the King's Majesty and declared that he would not "teach or maintain publicly or privately any doctrines or opinions contrary to the Christian religion, or the doctrine or discipline of the Church of England, as by law established".<sup>32</sup> It was also aimed to counteract the influence of the French Revolution by deriding its objects and nature.<sup>33</sup> Hence the aim of the establish-

29. Ibid p. 62.

30. Ibid p. 64.

31. James Hough : The History of Christianity in India, Vol. IV, p. 129.

32. Claud Buchanan: The College of Fort William, p. 46.

33. "Its object (Fort William College) was to counteract the influence of the French Revolution, and to save Company's servants from what Wellesley considered dangerous to the British Government".—

B.B. Misra: The Central Administration of the East India Company 1773-1834, p. 389. Wellesley observes, "It cannot be denied that during the convulsions with which the doctorines of the French Revolution have agitated the continent of Europe, erroneous principles of the same dangerous tendency had reached the minds of some individuals in the civil and military service of the Company in India; and the state, as well of political, as of religious opinions, had been in some degree unsettled".—Wellesley's Minute, 10 July, 1800 Martin: Wellesley's Despatches ii, p. 346.



ment of the college was politico-religious. At the head of the College, Wellesley placed a Provost who, as ordered by him in his statutes for the institution it was to be always a clergyman of the Church of England and whose primary duties "shall be to receive the junior civil servants on their first arrival at Fort William, to superintend and regulate their general morals and conduct, to assist them with his advice and admonition, and confirm them in the principles of Christian religion, according to doctrine, discipline, and rites of the Church of England".<sup>34</sup>

Not only this, he also marked the conquest of Mysore by a day of solemn thanksgiving. On February 6, 1800, the Governor General, the Chief Justice, the Commander-in-Chief and other high officers proceeded on foot to the New Church at Calcutta. "It was the first occasion on which any national recognition of Religion had taken place: and it was marked by all the pomp and solemn dignity which the Governor-General could give it. Lord Wellesley was the first ruler of India to stand forth decisively as a Christian..... He made distinct efforts for the dissemination of Christianity; he caused the translation of the Bible into Bengali, Hindustani, Marathi, Tamil, Persian, Chinese and Malay".<sup>35</sup>

But Christianity could not make much progress for several years. Abbe Dubois, the well known missionary says, "There is not at present (1815) in the country more than a third of the Christians who were to be found in it eighty year's ago, and this number diminishes everyday by frequent apostacy. It will dwindle to nothing in a short period."<sup>36</sup> The people on the whole did not like conversions and whenever the missionaries appeared in the streets of Calcutta, they jeered them and sometimes the missionaries "were assailed

34. Wellesley's Despatches Vol. I, p. 357.

35. W.H. Hutton: Rulers of India—The Marquess Wellesley, 1897, p. 126,

36. Letters of Abbe Dubois, pp. 12-13.



with great violence, and even threatened with death if they ever returned.”<sup>37</sup> But even then the missionaries did not lose heart and as luck would have it the ban on the missions was removed by the Charter Act of 1813.<sup>38</sup> Consequently, more missionaries came to India and their propaganda was soon in full swing in the Presidency towns of Calcutta, Bombay and Madras.

Raja Ram Mohan Roy who was keen to know the truth in all religions, discussed the tenets of Christianity with Mr. Arnot, and was shocked to find that the latter tried to convert him to Christianity.<sup>39</sup> So highly estranged the Raja became that he never visited Dr. Middleton, the first Bishop of Calcutta.<sup>40</sup> During 1800-20 the Serampore Missionaries had made 700 conversions and “their schools had imparted Christian instruction to more than ten thousand heathen children.”<sup>41</sup> They founded the Serampore College in 1818. “The professed object of this institution was conversion, and to this end instructions in the tenets of Christianity was combined with Sanskrit and Arabic literature.”<sup>42</sup> The mission press was also very active and by 1821 it had produced seventy thousand tracts and pamphlets. This action provoked the Brahmins and, in turn, they established the “Brahmanical Magazine” to counteract the missionary pro-

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37 James Hough: The History of Christianity in India Vol. IV, p. 121.

38. The 13th Resolution, the one in which the whole missionary question was really involved, ran as follows: “Resolved, that it is the opinion of this Committee that it is the duty of this country (England) to promote the interests and happiness of the native inhabitants of the British dominions in India, and that measures ought to be adopted as may tend to the introduction among them of useful knowledge and moral improvement. That in furtherance of the above objects sufficient facilities shall be afforded by law to persons desirous of going to, or remaining in, India for the purpose of accomplishing those benevolent designs”.—

J.A. Richter: A History of Missions in India pp. 150-151.

39. Lala Lajpat Rai: The Arya Samaj 1915, Ch. I, p. 239.

40. P.K. Sen: Biography of a New Faith, Vol. I, p. 412.

41. M.A. Sherring: A History of Protestant Missions in India, p. 86.

42. Imperial Gazetteer of India, Vol. IV (Administrative) p. 410.



paganda. "This was calculated to stimulate the native apathy and beneficially to provoke a spirit of inquiry and investigation hitherto foreign to the Hindoo character."<sup>43</sup>

The missonaries wielded great influence over the Government policy. Their efforts were beginning to bear fruit but no provision had been made for the social position of their converts. The converts, as the regulations stood, forfeited the rights of succession which would undoubtedly have belonged to them had they continued as Hindus. This result was remedied by a new regulation, "which provided that the rules relating to succession, as affected by religion, should bind those only who were bonafide professors of Mahomedanism or Hinduism at the time when the succession opened. The effect was to free Hindu converts to Christianity from all the trammels of their former superstition, and secure them in full possession of Christian freedom."<sup>44</sup> To grant a convert a higher social status, the Jury Act was passed in 1827 which exempted an Indian Convert from being tried by a Hindu or Muslim juror.<sup>45</sup> This resulted in the dissemination of Christian faith.

The missionaries resorted to several methods. They lectured regularly in the thoroughfares of the cities and towns. Constructive work in villages was done. They used to go to the depressed classes, take their children in their laps and wash them with soaps with their own hands. The ladies used to visit Zananas. The depressed class being quite ignorant, the missionaries exploited them unabashedly. They ridiculed Hindu gods and goddesses in open markets. Bengali Hindus gave up 'Shikha' and 'Sutra' both."<sup>46</sup>

43. James Hough : The History of Christianity in India, Vol. V, p. 157.

44. Henry Beveridge : A Comprehensive History of India, Vol. III 1867, p. 201.

45. G.A. Nateson & Co. Madras : Leaders of the Brahmo Samaj, pp. 45-46.

46. G.P. Upadhyaya : Swami Dayanand's Contribution to Hindu Solidarity, pp. 33-44.



Dr. Rajendra Lal Mitra, a man of great learning slung mire at Hinduism when he sought to prove that beefeating, drinking wine and burying the dead were authorised in the Hindu scriptures. Such activities contributed to the strengthening of Christianity and weakened Hinduism.<sup>47</sup>

The missionaries devised various systems of preaching Christianity. They visited fairs which were attended by large crowds. Identifying themselves with the ruling class they indiscriminately indulged in foul language. The crowds never liked these things but "it was only from fear of the authorities that no one bade them be off on their business."<sup>48</sup> Boys who attended the missionary schools were often asked 'Who is your God?' 'Who is your redeemer'? Prizes were distributed to those who answered agreeably to the Christian doctrines. "People believed that if their children were entered at the school, they might have employment given them by the Government. But on the whole the missionary schools roused the anger of the orthodox Indian society."<sup>49</sup> The main cause of this anger seems to be that the tenets of Christianity did not appeal to the Brahmin class, the leader community of India, who, as a class did not co-operate with them at all. "In propagating opinions of any kind it is always hazardous to ignore the natural leaders of a community, and attempt to win over the multitude without their co-operation".<sup>50</sup>

But the missionaries went on with their work with greater zeal and strength. They issued periodical publica-

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47. Ibid.

48. M.A. Buch: Rise and Growth of Indian Militant Nationalism 1940, Ch. I, pp 3-4,

49. Ibid. The Calcutta Christian Observer writes, "The work of redemption in India advances but slowly, But every year's experience deepens the conviction that it really does advance..... no crowds come forward to embrace the truth; no multitudes press into the kingdom of God".—The Calcutta Christian Observer, June 1849, p, 246.

50. Dublin Quarterly Review, October, 1868.



tions in the English language, e. g., the Christian Observer, the Christian Advocate, the Oriental Baptist, the Christian Intelligence, and the Free Churchman. Some of these magazines were monthly publications, while others weekly. The number of missionaries working in Calcutta and its vicinity was nearly twenty five.<sup>51</sup> To intensify their activities the missionaries of various Presbyterian societies entered into a confederation which meant "while retaining connection with their own distinctive denominations, they may act together in India as one undivided community".<sup>52</sup>

The missionaries together with the co-operation of the Government laboured hard to disseminate Christianity. Lord Palmerston held that the welfare of England was involved in the propagation of the Christian faith from one corner of India to another.<sup>53</sup> According to the Government policy no courts could interfere with the religious institutions of the people.<sup>54</sup> But Lord Canning was directly or indirectly ins-

51. In 1847 "there were in Calcutta and its immediate vicinity, labouring together about twenty-four or twenty six European missionaries; the agents of four, or rather five, distinct societies of Evangelical Christians: viz. the Baptist Society 7, the London Society 5, the Church Missionary Society 5, and the two Presbyterian, or Scottish Missionary societies 8, including five of the 'Free Church' and three of the 'established'.—The Calcutta Christian Observer, Jan—December 1849, p. 77,

52. M.A. Shering: A History of Protestant Missions in India, p. 205. The missionaries of the following societies were associated with the confederation, The American Presbyterian Church, the Church of Scotland, the Free Church of Scotland and the United Presbyterian Church of Scotland. This Confederation was to hold its conference every two years,

53. "Lord Palmerston declared that it was our interest as well as our duty to promote the diffusion of Christianity as far as possible through the length and breadth of India".—Charles Aitchison: Rulers of India: Lord Lawrence 1897, p. 119.

54. Reply of His Excellency the Rt. Hon'ble the Governor General of India in Council to the Governor of Bengal—Parliamentary Papers, House of Commons, 1860, paper 516, Reel 74.



trusted by the British Government to disseminate Christianity. In the banquet given to him on his appointment as Governor General by the Directors of the East India Company, "Lord Palmerston had used language, which alarmists in India might not unreasonably interpret as suggestive that the conversion of the people was among the hopes, if not the immediate projects of the Government".<sup>55</sup>

To sum up the missionary work in India was progressing fast and the number of societies was increasing every year. By 1866 it reached 32. As says Keshab Chandra Sen, "There are thirty-two Missionary societies engaged in Indian evangelization, of which twelve are British, four Continental, nine American, and seven devoted to educational purposes. The number of foreign missionaries in India is 519, and the sum annually spent on missions is £ 250,000".<sup>56</sup> In 1872 the missionaries in India were 606 in number.<sup>57</sup> Upto the period (1862-1872) "they issued 3,410 new works in 30 languages, and circulated 503 copies of books of scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts".<sup>58</sup> Apart from this work several missions maintained training centres for their Native Ministers and Clergy. These institutions were 85 in number and 1,618 students were educated in them. In 1872, the number of converts young and old mounted to 31,863.<sup>59</sup> But still the missionaries were themselves not satisfied with these results. As says Abbe Dubois, "I do not remember any one who may be said to

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55. "Perhaps", he said, "it might be our lot to confer on the countless millions of India a higher and nobler gift than any mere human knowledge; but that must be left to the hands of Time and the gradual improvement of the people".—Sir William Wilson Hunter Ruler of India—Earl Canning 1899, p. 64.

56. Lecture of Keshab Chandra Sen on "Europe and Asia" 5 May, 1860—Keshab Chandra Sen's Lectures in India, p. 17.

57. Moral and Material Progress and Condition of India during the year 1872-72, pp. 151-155.

58. Ibid.

59. Ibid.



have embraced Christianity from conviction and through quite disinterested motives".<sup>60</sup>

Besides the Christian missionaries, the Muslim divines were busy in their crusade against Hinduism. They were not as powerful as the Christian missionaries, but they also ridiculed Hinduism. The Hindus tried to meet them on their own ground. When Maulvi Mohammed Ismail Kokini Ratnagiri published a book in 1845 A.D., called 'Radde-Hindu', in which he ridiculed Hinduism, Chaube Badridas came out with a book called 'Radde-Musalman'.<sup>61</sup> In 1848 A.D. a Hindu named Anant Ram embraced Islam and was popularly known as Maulvi Ubedullah. He wrote in 1852 'Tohfatul-Hind' deriding the Hindu faith. Mr. Indramani of Moradabad paid him in the same coin by publishing 'Tohfatul-Islam'. Sayed Mahmud Hussain published a book in 1865 under the title 'Khilatul-Hunood'. Again Indramani replied to it in 1866 A.D. by publishing his book 'Padashe-Islam'.<sup>62</sup>

Some Muslims of Bareilly wrote 'Masnavi Usule Din Hindu' in verse ridiculing Hinduism. Mr. Indramani again paid in the same coin by his poetical work 'Masnavi Din Ahmad' in 1869 A.D. One Maulvi Ahmad Din of Moradabad and Maulvi Kutub Alam wrote 'Aijaze Muhammadi' and 'Hadayatul-Islam' respectively. Mr. Indramani replied by writing 'Hamle-Hind' and 'Samsame-Hind'. Thereafter Maulvi Mohammed Hussain alias Faqir published a book at about 1873 A. D. 'Teghe Faquir bar Gardane Sharir'<sup>63</sup>. (Faquir's sword on the neck of the wicked). This kind of controversy, being carried on a very low plane, was polluting the atmosphere when Dayanand entered on the scene—with his powerful style of writing and his vigorous personality.

60. George Smith : The Conversion of India—From Pantaenus To the Present Times 103 A.D.—1893 A.D. p. 94.

61. H.B. Sarda : Life of Dayanand Saraswati, pp. 414-415.

62. Ibid.

63. Ibid.



The condition of Hindu Pandits was far from satisfactory. They were greedy and could indulge any literary fraud for some pecuniary gain. About the year 1832 the Pandits of Sanskrit College, Calcutta, were consulted on a question of inheritance. On being richly bribed they scribbled out a book and got it entered in the catalogue of their college library. However, the fraud was detected and the Pandits had to forfeit the right of pronouncing a verdict on such points<sup>64</sup>. Swamiji was pained to observe that 'Those very people whose duty it was to instruct the house-holders in true religion were teaching them (the people) the false doctrines and making them irreligious.'<sup>65</sup> The Pandits of Kashi and other places while holding a discourse with Swamiji behaved very rudely with him.<sup>66</sup>

The Sadhu community was in an awfully pitiable state, divided into innumerable factions, worse than the laity. There was no evil which they did not practise. Instead of preaching unity, peace, non-violence and compassion they themselves were torn asunder by discord and disunity.<sup>67</sup> Hinduism was divided into sects and sub-sects.<sup>68</sup> "All of them,

64. Sarcar Shastri : Hindu Law, p. 187 quoted in Dayanand's contribution to Hindu Solidarity, Ch. XVI.

65. H.B. Sarda : Life of Dayanand Saraswati, p. 50.

66. D.N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 117.

67. Dayanand observed that some Sadhus were giving this Guru Mantra to their disciples--

कन्यनी किसकी जोरू, सिंधिया किसका साला, पी प्याला, मार भाला, लगे दम ।

"whose wife the Company is and whose wife's brother is Scindia, take up the cup and drink, let us smoke viz. "Eat, drink, smoke and kill your enemy".—H.B. Sarda : Life of Dayanand Saraswati, p. 53.

68. Popular sects of Vaishnavism.—Ramanujees, Ramanandis, Kabir Panthis, Khakis, Maluk Dasis, Dadu Panthis, Rai Dasis, Senais, Vallabhacharis, Mira Bais, Madhwacharis, Nimavats, Radha Ballabhis, The Sakhi Bhavas, Charan Dasis, Harish Chandis, Sadhna Panthis, Madhvis, and Nagas sects of Shaivism.—Dandis, Yogis, Jangmas, Paramhansas, Urdhbahus, Gudasas, Sukharas, Kara Lingis, and Sannyasins. Miscellaneous sects :—Ganpatyas, Saurpatas, Nanak Shahis of seven classes Udasis, Ganjbakshis, Ramrayis, Suthra Shahsi, Govind Sinhis, Nirmalas and Nagas.—H.H. Wilson : Religious Sects of the Hindus pp. 15-16.



however, corrupt in sentiment or in practice, profess to act under the authority of their sacred books".<sup>69</sup> One of them was called Shakta. These people used to practise human cannibalism to propitiate their goddess Durga.<sup>70</sup> Even the Hindu temples were not free from vice and unchaste atmosphere.<sup>71</sup> The Brahmans, representing the highest caste among Hindus, had deteriorated the most. 'A Brahman was neither selected, appointed nor ordained. He was so by mere birth, and his authority as a priest had nothing to do with his education.'<sup>72</sup> The Brahman alone was supposed to be well-versed in the scriptural learning. But not even one in a thousand had an insight into the sacred lore.<sup>73</sup> He was more than the Pope. As Mr. Blunt puts it, "The mediaeval Popes were spiritual despots, but, compared with the autocracy of Brahmans, they were mere constitutional monarchs".<sup>74</sup>

Brahmo Samaj, which was established by Raja Ram Mohan Roy in 1830 was the only society functioning then for the amelioration of the people. Earlier Ram Mohan Roy fought with the Hindu orthodoxy. In the year 1815 Raja Ram Mohan Roy published the Vedant Sutras. In the year 1816 came the translations of Kena and Isa Upanishads into Bengali and English. In the year following his publications 'A Defence of Hindu Theism' and 'A Second Defence of the

69. James R. Campbell : Missions In Hindustan 1853, pp. 101-102.

70. Once they took Dayanand himself for the purpose and were about to wield a sword on his neck but Swamiji escaped by scaling the wall.—D. N. Mukhopadhyaya : Dayanand Saraswati, pp. 403-404.

71. "The Hindu temples are generally common brothels, where a number of prostitutes are kept under the title of 'handmaidens to the gods'."—James R. Campbell : Missions in Hindustan, 1853, p. 125.

72. Lala Lajpat Rai : The Arya Samaj, 1915, p. 66.

73. Lala Lajpat Rai : Maharshi Dayanand Saraswati and his works, p. 101.

74. Census Report for the United Provinces of Agra & Oudh for the year 1911—Lala Lajpat Rai : The Arya Samaj, p. 66.



Monotheistical system of the Vedas' caused a great commotion among the orthodox Pandits.<sup>75</sup>

Criticism and controversies followed. A Bhattacharya Brahman of Government College, Calcutta published a criticism 'Vedanta Chandrika' attacking Ram Mohan's views. There appeared another publication advocating idol worship. In 1821 were published few questions under the caption. "A Would-be-Founder of Religion" attacking Ram Mohan's views. In 1822 Ram Mohan replied to those questions. This brought forth a treatise bearing the title "Scourge for the wicked". Ram Mohan paid in the same coin by writing "Diet for the sick by one who laments his inability to perform all righteousness".<sup>76</sup>

Apart from these controversies Ram Mohan Roy carried on religious disputations with the Pandits. The one held at Calcutta in 1819 deserves special mention. It continued the whole day with Pandit Subrahmanya Shastri of Madras with complete discomfiture of the latter. In 1826 there was another controversy with one Shankar Shastri of Madras and "Ram Mohan was promptly at his post again fighting the opponent with a power of erudition and earnestness impossible to resist".<sup>77</sup>

Raja Ram Mohan Roy was a believer in the Vedas.<sup>78</sup> But by 'Vedas' he really meant Upanishads. As Max Muller puts it, "Now it may sound strange, but I feel convinced, when, in his controversies with his English friends, he fortified himself behind the rampart of the Veda, had no idea of what the Veda really was. Vedic learning was then at a low ebb in Bengal, and Ram Mohan Roy had never passed

75. P.K. Sen ; Biography of a New Faith Vol. I. pp. 26-27.

76. Ibid.

77. Ibid.

78. "Adore God alone, None but the Supreme Being is to be worshipped. Nothing except He should be adored by a wise man".—Works of Ram Mohan Roy, Century Edition, Vol. I, p. 120.



through a regular training in Sanskrit.<sup>79</sup> In his early life Ram Mohan Roy also came under the influence of Sufi School of Muslim philosophy which has close similarity with the Vedantic school of the Hindus. Hence his criticism of Hindu orthodoxy viz. idol worship and polytheism, was made under the influence of sufism and not because of his being a scholar of the Vedas. "Throughout his subsequent life, Ram Mohan Roy never entirely shook off these early Mahomedan influences. In private life, through a long course of years, his habits and tastes were those of a Mahomedan, and in private conversation he always delighted to quote freely from his favourite sufi authors".<sup>80</sup>

Secondly, it will sound strange that Ram Mohan did not believe in transmigration and Karma which are the quintessence of Hindu religion and the philosophy of Upanishads whereof Ram Mohan Roy claimed to have possessed some knowledge.<sup>81</sup>

Devendra Nath Tagore,<sup>82</sup> who joined Brahmo Samaj in 1841 and subsequently became its leader, wrote a book in 1848, called 'Brahmo-Dharam', which he regarded as the

79. Max Muller : Biographical Essays 1884, p. 19.

80. History of Brahmo Samaj, Vol, I, pp. 16-17—quoted in J.N. Farquhar's Modern Religious Movements in India, p. 30.

81. "He (Ram Mohan) did not believe in transmigration. Here he broke absolutely with Hinduism .... It is thus only the simple truth to say that Ram Mohan was no longer a Hindu, that the orthodox were quite right in their suspicions, although they failed to lay stress on the crucial point".—J.N. Farquhar : Modern Religious Movements In India, p. 38.

82. Devendra Nath Tagore, eldest son of Dwarka Nath Tagore was born in 1817 at Calcutta. He was educated firstly in the school founded by Raja Ram Mohan Roy and then in the Hindu College. When he was eighteen his grandmother died and this event brought a conversion in his life. He became attached to spiritual truths. At the age of 22 he started an association named Tattvabodhini Sabha which had for its object the diffusion of Shastras. In the year 1841 he joined Brahmo Samaj. His faith in the Vedant phi-



product of divine inspiration.<sup>83</sup> Debendra Nath Tagore was devoid of the knowledge of Sanskrit and "upto this time the Vedas, which were then regarded as the infallible word of God, had never been properly studied or even seen in their entirety by the members of the society (Brahmo Samaj) as no complete set could then be procured in Calcutta".<sup>84</sup> Four young Pandits were, therefore, sent to Banaras in 1845 to copy out and study the Vedas. But the result of their studies was "to dispel the haze of infallibility that had surrounded those venerable scriptures, which were found to contain glaring theological errors".<sup>85</sup>

In 1852, the declarations of Brahmo Samaj were revised. It was laid down that creation emerged out of nothing. This smacked of Christianity. Under Keshab Chandra Sen the Brahmo Samaj drifted very much towards Christianity. The Vedas were completely forgotten.<sup>86</sup> Keshab founded a new society on the 11th November, 1866, called 'The Brahmo Samaj of India'.<sup>87</sup> The original society, now known as Adi Brahmo

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losophy of Shankaracharya was shaken. He writes, "The Brahmo-Samaj must be saved from three dangers: first idolatory; second Christianity; third, Vedantism". He brought about the union of Tattvabodhini Sabha with Brahmo Samaj. Debendra Nath became the leader of Brahmo Samaj after the death of Raja Ram Mohan Roy. His position in Brahmo Samaj remained unchallenged till 1858 i.e. the arrival of Kashab Chandra Sen. P.K. Sen: Biography of a New Faith. Ch. X, XI, XII.

83. Romain Rolland : Prophets of New India, p. 75.

84. Sophia Dobson Collet : A Historical Sketch of the Brahmo Samaj, 1940—p. 9.

85. Ibid.

86. Dayanand himself had a meeting with Keshab Chandra Sen and found Keshab bereft of the knowledge of the Vedas—Bawa Chhajju Singh: The Life and Teachings of Swami Dayanand Saraswati, pp. 197-198.

87. "The seceders (Keshab Chandra Sen) called their organisation by the name of the Brahmo Samaj of India and New Dispensation,



Samaj was relegated into the background. But Gurudom prevailed in the new society and Keshab began to consider himself the divinely commissioned leader. This provoked his own missionaries and many of them left him.<sup>88</sup>

Keshab was a great orator in English. During his so many lectures he pointed out that he was a lover of Christ.<sup>89</sup> He did not know Sanskrit and was not well versed in the Hindu Shastras. Nowhere in his lectures do we hear the name of Ram and Krishna or Vedas and Upanishds. But still the statement of H. B. Sarda seems to be a bit exaggerated when he says, "He (Keshab) knew nothing of the Vedas, the Upanishads, the Darsans, the Gita. He did not know who King Janak or Rishi Yagyavalkya or Vashista or Valmiki or Kapil or Kanad or Gautama or Vyas, or Jaimini or Patanjali were, and what they had taught".<sup>90</sup>

Dayanand was quite unhappy with the existing attempts at reform and criticised Brahmo Samaj as too much westernized and cut off from indigenous roots—"Though these men are born in Aryavarta", he wrote, "have lived on its products and are still doing the same, yet they have renounced the religion of their forefathers and are, instead, inclined too much towards the foreign religions, call themselves

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considered themselves as non-Hindus, arranged to get a civil Marriage Act passed for themselves, and in fact formed a separate community by themselves". Mahadeva Govind Ranade: Religious and Social Reform—A Collection of Essays and speeches 1902—Introduction, p. V.

88 "Mozoomdar tells us frankly that he (Keshab) always favoured those who regarded him as the divinely commissioned leader of the Movement".—J.N. Farquhar: Modern Religious Movements in India, p. 50.

89. "Gentlemen, you cannot deny that your hearts have been touched, conquered and subjugated by a superior power. That power, need I tell you, is Christ",—vide his lecture at Calcutta Town Hall,—Monier Williams : Religious Thought and Life In India, p. 514.

90. H.B. Sarda : Life of Dayanand Saraswati, p. 515.



scholars, while they are quite bereft of Sanskrit learning, and pluming themselves on the knowledge of English, have been precipitate in founding a new religion".<sup>91</sup> Mr. H. J. S. Cotton also says, "I find it impossible to regard Brahmoism as a definite belief. It is altogether an esoteric doctrine, not materially distinguishable from the Theism or Unitarianism of Europe".<sup>92</sup>

### Social Conditions

Apart from the religious conditions, the social conditions too were far from satisfactory. Christianity and Islam had been making steady intrusions into the Hindu society, clearly due to the internal weaknesses of the Hinduism itself. These weaknesses can be enumerated as infant marriage, enforced widowhood, caste vanity and various other superstitions. All sorts of evils prevailed in the Brahman community. As Raja Ram Mohan Roy puts it, 'The sale of female children under pretence of marriage is practised by nearly two-thirds of the Brahmans of Bengal and Tirhut generally and some of them marry thirty or forty women, either for the sake of money got with them at marriage or to gratify their brutal inclinations'.<sup>93</sup> These practices were often blessed by the British 'raj'. In the south the British Government granted huge sum of money for festivals and the feeding of Brahmans. "Salvoes of canon were fired on the occasion of the greater festivals; and Government officials were ordered to be present and show their interest in the celebrations. Even cruel and immoral rites, such as hook-swinging, practised in the worship of the deity, and the burning of widows, were carried out under British supervision".<sup>94</sup>

91. D.S. Sharma : The Renaissance of Hinduism, Ch. IV, p. 164.

92. H.J.S. Cotton : New India or India In Transition 1886, p. 161.

93. Vishwa Prakash : Life and Teaching of Swami Dayanand 1935, Ch. II, p. 151.

94. J.N. Farquhar : Modern Religious Movements in India, 1929, p. 9.



Rigid caste system was in vogue. The old Varna Vyavastha had completely broken down. A person of low caste could never become a Brahman. 'No King, however powerful, can make or unmake a Brahman, no genius however, transcendent, no services however conspicuous, no virtues however pre-eminent, can avail to raise a Hindu from a lower caste to the Brahmans' estate'.<sup>95</sup> The members of one caste regarded it a sin to enter into wedlock with another caste. Inter-dining was not permissible. 'In some parts of this sacred land, the people regarded it a pollution to be within a certain distance of a member of certain castes'.<sup>96</sup> When Dayanand ate the food brought by a barber, people objected to it.<sup>97</sup> A man violating the rules of his caste was excommunicated. The word ex-communication meant 'the snapping of cherished domestic ties, the upsetting of close social relations for an essentially home loving people, the forfeiting of everything that makes life bearable'.<sup>98</sup> The life of the members of the low caste was so miserable that they sold their daughters in their tender age to the rich Mussalmans.<sup>99</sup> Little girls were sold cheaply by 'Buragies' to prostitutes who trained them for their trade.<sup>100</sup>

The system of infant marriage had taken root in the soil and 'efforts of private individuals by themselves will never dislodge it. The custom was like a chronic disease too ob-

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95. V. Chirol : Indian Unrest Ch. III, p. 32.

96. H.B. Sarda (Editor) : Dayanand Commemoration Volume, Introduction p. XXIX.

97. D.N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 203.

98. Opinion of Behramji M. Malabari, Bombay, 23rd Oct. 1884—Infant marriage and enforced widowhood in India—A collection of opinions for and against—Bombay, 1887—pp. 4-5.

99. Letter from C.H. Campbell to the Secretary to the Government of Bengal No. 201 dated 21 Nov., 1864 Home Department 1865 Public A proceedings, pp. 26-31.

100. Ibid.



nate to yield at once and to single remedies.<sup>101</sup> Girls whose husbands died in their infancy could never remarry. Though the Hindu widows' Marriage Act was in force but it had hardly any effect. The Board of Revenue and the Commissioner of Police reported four or five cases of remarriages of widows of respectability which had taken place at Calcutta.<sup>102</sup> Dayanand himself was so penitent about it that one day he remorsefully said that the country had fallen on evil days due to the curses of widows.<sup>103</sup>

Barbarous practices like taking the sick people to the river side to make them die were in vogue. The persons who were taken there, if recovered and returned, were looked upon with disgust and excluded from caste. In every case 'there was a direct and very powerful inducement to the commission of murder'.<sup>104</sup> Female infanticide was prevalent amongst certain Thakurs.<sup>105</sup> Mostly in times of famine the trade in children among Banjaras was prevalent. 'The belief in witchcraft is as strongly ingrained amongst Banjarahs as amongst others of the inhabitants of Chattisgarh; the murder of women in times of disease among men and cattle, who were suspected of practising the black art, was of fre-

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101. Infant marriage and enforced widowhood—p. 8.

102. Letter from A.R. Young, Secretary to Govt. of Bengal to C. Beadon Secreary, Govt. of India No. 1309, 9 July, 1858. Home Department 1859, Collection Department Public 4 March, No. 191-391.

103. H.B. Sarda : Life of Dayanand Saraswati, p. 216.

104. Letter from the Secretary to the Government of Bengal to the Secretary, Government of India, 12 July, 1865. Home Department 1865 Public—proceedings 10 August No. 21-23.

105. Letter from Assistant Secretary, Government of India to Chief Commissioner of Oudh dated 22 January, 1864. File No. 105, Home Public 1864 B. 20th February No. 105.



quent occurrence'.<sup>106</sup> Among the aboriginal tribe of Orissa known as Kondha or Kandhs the custom of human sacrifice was prevalent.<sup>107</sup>

'Girls were being leased for prostitution by their parents.<sup>108</sup> Dayanand observed with his own eyes that the girls were offered to Pandas by their parents.<sup>109</sup> Drink was supposed to be the inseparable part of culture. A man who did not drink was hardly entitled to be regarded as

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106. Communication from the Chief Commissioner of the Central Provinces forwarding a copy of the papers regarding infanticide and murder among the Banjaras—No. 118—File Home 1868 Public Proceedings A (11 January/28 March) No. 28/29 & 116 & 118.

107. Monier Williams : *Modern India and the Indians* Ch. III, p. 41. The victims were of either sex and normally of tender age. The stock of victims was kept in reserve 'to meet sudden demands for atonement'.—Dr. Hunter : *Statistics of Bengal* XIX, p. 235. Brahmans and Kandhs were exempted from sacrifice. The victim was purchased. 'When the time of atonement had come, the Kandhs spent two days in feasting and riot; on the third day they offered up the victim, shouting as the first blood fell to the ground. We bought you with a price ; no sin rests with us'.—*Ibid.*

When a woman was without a child, she prayed the Gods to grant her a son. Usually she promised to offer her first born son to the God of destruction, Mahadeva. At the birth of the son she concealed her pledge made to Gods and on his attainment of puberty, she communicated it to him. 'He (son) at the annual fair on the Mahadeva hills, throws himself from a perpendicular height of four or five hundred feet, and is dashed to pieces on the rocks below'.—

Col. Sleeman : *Rambles and Recollections*, p. 133. This mode of sacrifice is known as 'Bhrigu-pat' *i.e.* throwing oneself from the precipice. The person suffering from an incurable disease used to perform a kind of water Samadhi. *i.e.* drowned himself in the river.—*Ibid.* p. 345.

108. Home Department—Judicial, 25 November No. 14. 1859.

109. 'Rishi Dayanand and India'. A Pamphlet available at Arya Samaj, Jaipur.



educated.<sup>110</sup>

Without improving these conditions no political advance could be thought of. The best minds of the country had, therefore, turned their attention to social reforms. Raja Ram Mohan Roy had raised his voice against the Sati System and demanded for Hindu widows the right to remarry. He had also denounced caste system. All the orthodox taboos of Hinduism seemed to him mere superstitions.<sup>111</sup>

There was another movement in Bengal under the leadership of Pearey Charan Sircar which was associated with Brahmo Samaj in the early sixties of the last century. This movement was known as temperance movement. Its main aim was to free the youth of Bengal from the curse of drink.<sup>112</sup>

In Bombay the members of Prarthana Samaj had devoted themselves heart and soul to social reforms such as inter-dining and intermarriage among different castes, improvement of the lot of women and untouchables. They established night schools and orphanages and foundling Asylum at Pandharpur.<sup>113</sup> The success of Prarthana Samaj was chiefly because of Mahadeva Govind Ranade. Ranade helped arrange a first widow remarriage in 1862 in Bombay when he was only 20 and subsequently founded the 'Society for the Encouragement of Widow Remarriage'. The Orthodox Hindu Community quickly established a rival association opposed to widow remarriage, the Hindu Dharm Vyawasthapak Sabha (Society for the Preservation of the Hindu religion).<sup>114</sup>

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110. Surendra Nath Bannerjee : A Nation in the Making, Ch. I, p. 47.

111. H.C.E. Zacharias : Renascent India, Ch. I, p. 18.

112. Surendra Nath Bannerjee : A Nation in the Making, Ch. I, p. 7.

113. Pandharpur is situated in Sholapur District of Bombay. Imperial Gazetteer of India—Atlas, Vol. XXVI-Index, p. 29.

114. Stanley A. Wolpert : Tilak and Gokhale, p. 11.



“Under the influence of Ranade, the soul of Poona seemed to awake”.<sup>115</sup>

Though Brahmo Samaj and Prarthana Samaj did much to eradicate the social evils yet their sphere was limited. They had no influence outside the provinces of their birth. They possessed no adequate knowledge of their own religion. Their influence was limited only upto the upper strata of the society. They had no contact with the masses. They could not arouse the spirit of nationalism in the country. They were enamoured of Christianity. They had no faith in the infallibility of the Vedas. “The founders of the Brahmo Samaj laboured under serious disabilities. On the one hand they did not know enough of the West, not enough really to discriminate values. On the other hand, the great lore of India was still in the main unavailable to them, and generally to that section of the public who came under the western influence”.<sup>116</sup> Hence Dayanand was not satisfied with the work done by these reform movements and, endeavoured to regenerate the country in his own way.

### Economic Conditions

Having traced the religious and social conditions, it is necessary to make some observations on the economic conditions also.

India was considerably developed in industries upto the end of the eighteenth century. Her economy was not only self-sufficient and self-sustained but was strong enough to compete with products of England which were finding it difficult to have a market in the Indian sub-continent. There was a large consumption of Indian manufactures in Rome. The muslims of Dacca were famous all over Europe.

115. James Kellock : Mahadeo Govind Ranade-Patriot and Social Servant, 1926, p. 68.

116. K.T. Paul : The British Connection with India 1927.



Further the manufacture of steel had reached such a high state of perfection that it paid Persian merchants in those old times to travel all the way to India to obtain these materials and export them to Asia.<sup>117</sup> Ship building was another important industry. Lord Wellesley in his report sent to London says, "The port of Calcutta contains about 10,000 tons of shipping built in India, of a description calculated for the conveyance of Cargoes to England"<sup>118</sup> This industry was in such an advanced stage that even the British ship-builders, on seeing the Indian ships loaded with Indian produce in the port of London, were alarmed. Says Mr. Taylor: "The ship builders of the port of London took the lead in raising the cry of alarm; they declared that their business was on the point of ruin, and that the families of all the shipwrights in England were certain to be reduced to starvation".<sup>119</sup>

Realising this, the British adopted a definite policy of discouraging the indigenous industrial units by fair means or foul, with the ostensible object of bringing their ultimate ruin so that the British products could easily be popularised in the country.

### The Economic Downfall

Since the early days of the British rule in India English goods were imported in the country on payment of a nominal import duty or no duty at all. On the other hand the export of Indian goods to Britain was discouraged by imposing heavy tariffs. The production of raw material for British industries and the consumption of English manufactures in India were the main objects of the early commercial policy

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117. Mahadeo Govind Ranade : Essays on Indian Economics, pp. 159-160.

118. Digby : Prosperous British India, p. 86.

119. Taylor : History of India, p. 266—quoted in the Industrial Commission Report 1916-18, p. 299.



of the British in this country. "Parliament required how cotton could be grown in India for British looms, not how Indian looms could be improved. Select committees tried to find out how British manufactures could find a sale in India, not how Indian manufactures could be revived. Long before 1858, when the East India Company's rule ended, India had ceased to be a great manufacturing country. Agriculture had virtually become the one remaining source of the nation's subsistence".<sup>120</sup>

Not only that, Acts of Parliament were passed absolutely prohibiting "the employment of printed or dyed calicoes in England, either in dress or in furniture, and the use of any printed or dyed goods, of which cotton formed any part".<sup>121</sup> The cotton and silk goods of India upto 1813 were sold in England for a profit at a price lower than 50 to 60 per cent than those fabricated in England. Hence to protect the British industries it became imperative for them to impose duties on Indian goods ranging between 70 and 80 per cent. "Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and Manchester would have stopped in their outset, and could scarcely have been again set in motion, even by the power of steam. They were created by the sacrifice of the Indian manufacture".<sup>122</sup> Expressing almost the same view Mr. Arnold Toynbee says, "English industries would not have advanced as rapidly without protection, but the system, once established led to perpetual wrangling on the part of rival industries, and sacrificed India and the Colonies to our great manufactures".<sup>123</sup> It is clear that a deliberate attempt was

120. R.C. Dutt : Indian Trade, Manufactures & Finance, Preface, iii.

121. Note of Pandit Madan Mohan Malaviya,—Indian Industrial Commission Report, p. 297

122. Statement of H. H. Wilson—R. C. Dutt : Economic History of British India, pp. 262-263.

123. Arnold Toynbee : Industrial Revolution of the Eighteenth Century in England, p. 58.



made by the East India Company to discourage the manufactures of India. The silk winders were forced to work in the Company's factories and prohibited from working in their own homes. In a letter to the Court of Directors, it was stated : "This regulation seems to have been productive of very good effects, particularly in bringing over the winders, who were formerly so employed to work in the factories. Should this practice (the winders working in their own homes) through inattention have been suffered to take place again, it will be proper to put a stop to it, which may now be more effectively done, by an absolute prohibition under severe penalties, by the authority of the Government."<sup>124</sup>

But how was this system worked out ? Thomas Munro explains. "In the Baramahal (big palace) the Company's servants assembled the principal weavers and placed a guard over them until they entered into engagements to supply Company only. When once a weaver accepted an advance he seldom got out of his liability. A peon was placed over him to quicken his deliveries and if he delayed, he was liable to be prosecuted in the Courts of Justice. The sending of a peon meant a fine of one anna a day on the weaver, and the peon was armed with a rattan, which was not often used to good purpose. Fine was something imposed on the weavers, and their brass utensils were seized for its recovery. The whole weaving population of villages were thus held in subjection to the Company's factories".<sup>125</sup> Thus the unjust and undignified policy of British did something which could not be done even by the Industrial Revolution in England. The flourishing cottage industries of India subjected to the slow poisoning process of the British masters dwindled and

124. Letter of the Court of Directors, quoted in Appendix 37 to the Ninth Report of the House of Commons Select Committee on the Administration of Justice in India, 1783—quoted in 'Economic History of British India', by R.C. Dutt, p. 45.

125. R.C. Dutt : Indian Trade, Manufactures & Finance, p. 45.



reduced into limps of the national economy by the later part of the nineteenth century.

### Land Settlement

The British were interested in having a permanently firm footing in India. With this aim in view they tried to gain favours with some prominent classes of Indian society. This was achieved through the creation of a class of absentee landlords who became the sole masters of land in collecting revenues from the peasants. This class was given such a long rope that within a few years it became fully subservient to the British and owed its allegiance to the new masters in all matters of national importance.

Thus in many parts of India, especially Oudh the Landlords or Talukdars continued to be the sole proprietors of land, till the province was annexed by Dalhousie in 1856. The Settlement Officers tried to set aside the Talukdars to make direct settlement with the village proprietors. Out of 23,543 villages of Oudh, 13,640 were settled with Talukdars in 1856, and 9,903 were settled with village proprietors.<sup>126</sup> The Talukdars felt that their rights were confiscated and following the break-out of the Mutiny, they joined it. After Mutiny, singling out six landlords, all land was confiscated by Lord Canning through his proclamation of 1858 and Canning asked the Talukdars and other Chiefs to throw themselves upon the justice and mercy of the British Government.<sup>127</sup> The land policy of the British Government reduced the Indian ryots to landless paupers. On the other hand the

126. Baden Powell : Land systems of British India, 1892, Vol. II, p. 201.

127. The Court of Directors approved the action of the Governor General—"We are prepared to learn that in publicly declaring that, with the exception of the land of six persons who had been steadfast in their allegiance, the proprietary right in the soil of the province was confiscated to the British Govt."—Letter from the Court of Directors of East India Company to the Governor-General in Council, dated 18 May 1858, Parliamentary Paper 307, 18 May 1858. No. 20.



landlord class was flourishing at the cost of the famishing peasantry through enhanced rents.

### The Poverty of Peasantry

During the period 1872-73 the Zamindars of Insufshahye Paragna of the Pabna district (Serajgunj sub-Division) East Bengal tried to effect large enhancement of rent, 'both by direct increase and by the consolidation of rent and cesses'.<sup>128</sup> This led the ryots to form a union which in their own words was called 'Bidrohi' for resistance. On conviction of some persons, the rioting was put to a stop, but the union movement has spread, and it appeared that these local ryots unions were quite common in Eastern Bengal.<sup>129</sup> This was a dangerous development. Already Lytton was so much struck by the miserable condition of the peasants that he warned that India could not be kept under control without improving the conditions of the ryots.<sup>130</sup> The Calcutta Missionary Conference tried to investigate into the miserable condition of the ryots and arrived at the conclusion that the ryots suffered from many distresses. From Bihar and Orissa the labourers went to other parts of the country for temporary service to supplement their income.<sup>131</sup> The poverty of the peasants could be visualised by the fact that in the N.W.F.P. the wages of a labourer in the ploughing season furnished him with 50 ounces of 'behjur', a compound of barley and peas, of which about 46 ounces were nutritious. In the digging and weeding season he got only 34 ounces. He could get salt only two or three times a week. Many lived on a coarse grain called 'Kesari' which was most unwholesome and produced loin palsy.<sup>132</sup> In Punjab wages ranged from 7a.3p. to

128. Moral and Material Progress and Condition of India during the year 1872-73, Ch. III, p. 17.

129. Ibid.

130. W.S. Lilly : India and its Problems, p. 248.

131. Moral and Material Progress and Condition of India 1872-73, p. 126.

132. Ibid.



4a.11p. for skilled and 3a.3p. to 2a.5p. for unskilled workers and there had been a steady rise in the price of grain.<sup>133</sup> Moreover the cultivating class could get no loans except at a very high rate of interest.<sup>134</sup>

Dadabhoj Naoroji giving evidence before a Committee of the House of Commons in 1873 said that "the signs of prosperity were hollow and ephemeral, and that the enormous increase in the land revenue was oppressive and unjustifiable."<sup>135</sup> The defects from which the agriculture suffered were firstly that there was no limitation to the enhancements by definite and specific rules. Secondly, "assessments were not made according to the Half Rental Rule. But often they absorbed the whole rental income in Madras and Bombay".<sup>136</sup> The condition of the Deccan cultivators was also bad.

After the conclusion of the Civil war America again began to export her cotton to England. Consequently cotton cultivation declined in India. Cultivators in the Deccan were reduced to abject poverty. They could not pay the enhanced revenue. Agrarian disturbances followed in 1875. 'Rioting was committed; shops and houses were burnt down; stocks were destroyed'.<sup>137</sup> On account of heavy assessments and the injustice caused to the peasant by oppressive laws, there had been a discordancy between the ryots, sowkars, and Government, the result of which was that many ryots and sowkars gave up their lands and estates and migrated to the Indian states.<sup>138</sup>

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133. Ibid.

134. Mahadeva Govind Ranade : Essays on Indian Economics, p. 44.

135. R.C. Dutt : Economic History of India, ch. VII, p. 329.

136. Ibid p. 335.

137. Ibid p, 329.

138. Extract from a petition presented to the collector of Sholapur by the ryots of Karnala Taluka, September-1875 - Deccan Riots commission Minutes - Printed at the Education Society Press, Byculla 1876. p.9.



The labour class could hardly maintain itself because of very low wages. In Delhi an occasional labourer could earn 2 as. a day, a woman  $1\frac{1}{2}$  as. per day and a child only one anna.<sup>139</sup> In Karnal the highest wage per mensem was Rs. 4. sometimes with meal and sometimes without a meal a day. In the N. W. F. P. the income and expenditure per annum of a ploughman were Rs. 59.6.8 and Rs. 49.2 respectively thus leaving a balance of Rs. 10.4.8. In Bengal the 'labouring class lives from hand to mouth'. In some districts of Bombay the wages of labouring men were two annas per diem and in some cases 3 or 4 annas, 'At harvest the men receive 8 to 10 lbs. of grain a day, and women about half that quantity'.<sup>140</sup> Grain wages being fixed by custom to some degree protected them from the pressure of high prices, but they had no alternative field of employment, by resorting to which they might reduce the supply of agricultural labour and thereby raise the rate of wages, nor was the increase of their numbers likely to be checked by prudential motives.

Dayanand observed these conditions during his tours and held that British Raj was responsible for the poverty of India. It is interesting to note that the opinion of Dayanand was well shared by Mr. Russell who says, "We have put down widow burning, we have sought to check infanticide; but I have travelled hundreds of miles through a country peopled with beggars and covered with wigwam villages".<sup>141</sup> Economic inequilibrium was prevalent in the country. A particular class was wealthy. In Bengal this rich class was known as 'Bhadralok' Major Jack says, "The Bhadrakok is a very important class in Eastern Bengal, containing every man of education and influence and nearly every man of wealth in the district along with a considerable substratum of excessive poverty".<sup>142</sup>

139. East India (Report of Famine Commission) Appendix I, Printed at London 1881, p. 166.

140. Ibid.

141. Russell : My diary in India Vol. I, p. 195.

142. Major Jack : Economic Life of a Bengal District, p. 89.



Swamiji studied deeply the cause of India's poverty and was in agreement with Dadabhoy Naoroji who held that the economic deficiency was due to 'the drain of India's wealth to England'.<sup>143</sup>

### The Mounting Debt

This is evident from the fact that Indian debt was rising at a very fast rate. Just before the Mutiny in 1856-57 the debt was 59½ millions £.<sup>144</sup> The whole charge of Mutiny was thrown on India hence the debt arose in 1860 to over a hundred millions.<sup>145</sup> The British Government had also thrown on the deficit finance of India the large portion of the cost of war which they had fought in their own interest with King Theodore of Abyssinia in 1867. It is interesting to note that this was objected to by Lord Lawrence.<sup>146</sup>

Under the decentralisation scheme which was brought into force by Lord Mayo in 1873 each province was allotted less than its requirements with the express understanding that the deficit would be made good by increased local taxation. 'The Imperial Exchequer was relieved by multiplying the centres of taxation as well as by adding to the volume of taxes. The old sources of the revenue continued, while each Province now imposed new cesses, mostly on land, to add to its own provincial revenues'.<sup>147</sup> This scheme 'added to the State demand from the soil, and thus unsettled the rule, which had been adopted in 1855 and 1864, of limiting assessment to one-half the rental'.<sup>148</sup> The Rails were also extended with borrowed capital. Hence the debt rose more rapidly. 'The East India Company had piled up a public debt of 69½ millions during the century of their rule in India. It is painful to observe that the Administration of the Crown doubled

143. R. P. Masani : Dadabhoy Naoroji Ch. XVI, p. 74.

144. R. C. Dutt : The Economic History of India 1956, Ch. X, p. 373.

145. Ibid.

146. Boswarth Smith : Life of Lord Lawrence Vol. II, p. 390.

147. R. C. Dutt : Economic History of India, p. 257.

148. Ibid.



this Debt in nineteen years bringing it upto 139 millions—not including the East India Stock'.<sup>149</sup>

Precisely the taxation by the Crown government was increased more than 50% during the twelve years rule. The Bombay Association wrote in their petition to the House of Commons, dated March 29, 1871, "the salt tax has been raised 100% in Madras, 81% in Bombay and 50% in other parts of India ; the duty on sugar has been enhanced 100 per cent, the stamp has been repeatedly revised and enhanced, and is now so complicated, vexatious, and excessive, as frequently to lead to a denial of justice ; customs duties have been increased several times; heavy court fees and a succession tax of 2% have been recently imposed, local cess of  $6\frac{1}{4}\%$  village service cess at the same high rate, rural town cess, taxes on trades and callings, house tax, tolls ; and a considerable variety of Municipal and local rates and taxes, amounting in the aggregate to as extremely large and oppressive sum, have been levied in the different parts of the country".<sup>150</sup> Under such circumstances the last straw on the camel's back was the recurrence of famines in several parts of the country. As a matter of fact "Famine had become the horizon of the Indian villager ; insufficient food the foreground".<sup>151</sup>

Another noticeable feature of the British policy was that much favour was done by the British Government in making appointments. It is interesting to note that in 1871 only 428 Indians were drawing not less than 150 rupees per month in value.<sup>152</sup> On the other hand a large amount was

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149. Ibid pp. 374-375.

150. Ibid p. 384.

151. India under Ripon—A private diary by Wilfrid Scauren Blunt 1909—Introductory, p. 2.

152. Paper 63, House of Commons 1875 (parsees are included under Hindus)—Hindus 348, Muslims 80.



spent on Europeans<sup>153</sup>.

All these conditions had a very serious impact on Dayanand's mind and he rightly ascribed this economic degradation of the country to foreign rule.

### Political Conditions

The village system, which had kept India rich for immemorial millennia, was destroyed by the Company. This, to Dayanand's mind, was the root cause of India's fall. India could have recovered from wars 'but the destruction of her villages, of her local governments, essentially democratic, of her village education, her village industries.....strangled her national life and plunged her into ignorance, so far as the masses were concerned, and from this she has never recovered'.<sup>154</sup> The originality and initiative of Indians were repressed which resulted in the emasculation of the nation. "Indians hesitate, where they should act ; they ask where they should take ; they submit where they should resist ; they lack self-confidence and the audacity that commands success".<sup>155</sup>

After the Mutiny the reins of government passed from the hands of the Company to the Crown. The Mutiny was quelled. "There is no general disposition throughout the country, to revolt against the British power. Turbulent tribes, upon the cessation of military repression, eagerly resume their old habits. Landed properties of all classes seek to reoccupy the lands of which they have, by any cause,

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153. Return showing the Number of European Combatant Officers Parliamentary Paper 508, 1871. Number of Combatant Officers 3, 379, Number of officers upon the retired list, 1, 717, Aggregate amount paid to retired officers 425, 696.

154. Annie Besant : India : A Nation 1930, p. 56.

155. Ibid p. 53.



been deprived under our rule”<sup>156</sup> The Government of the Queen resuscitated the right of adoption to the Indian Princes. The Queen assured the people of India that her government would rule justly and impartially but such assurances were observed more in breach than in observance. The whole structure of the administration was changed after the Mutiny. “The army was reconstructed and India was garrisoned with 70,000 European troops and 135,000 Indian troops. This vast army has been considerably increased since and has been made a reserve for Great Britains’ Imperial requirements in Asia and in Africa”.<sup>157</sup>

The intelligentsia of the country realised that Britain was not doing anything for the political advancement of India and apropos of this several associations and institutions arose in the country. The Brahmo Samaj had already come into existence before 1857. Dadabhoy Naoroji founded ‘no fewer than thirty institutions both in India and England’.<sup>158</sup> Mr. Gazula Laxmi Narasimhulu Chetty founded the Madras Native Association at Madras. There was the Bombay Association at Bombay of which the leading figure was the famous jurist, Vishwanath Narain Mandalik.<sup>159</sup>

There was rapid growth of press in India after 1858. Dadabhoy Naoroji founded the ‘Voice of India’. Keshab Chandra Sen was one of the founders of ‘Indian Mirror’. By 1860 the number of newspapers mounted to 644, out of which over 400 were published in Bengali.<sup>160</sup> In 1870 the sec-

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156.. Letter from C. B. Thernhill Esqr. Offg. Secretary to Government, N. W. P. to C. Beadon Esqr., Secretary to Government of India, Home Department, 29 July 1857...Home-Public A Proc. II Sept. 1857...File No. 1.

157. R. C. Dutt : The Economic History of India, p. 243.

158. C. Y. Chintamani : Indian politics since the Mutiny 2nd Edition, 1939 Ch. I, p. 21.

159. Ibid p. 23.

160. G. N. Singh : Landmarks in Indian Constitutional & National Development Vol. I, 1600-1919, p. 91.



tion 124A was inserted in the Penal Code, which provided that, "whoever, by words either spoken or intended to be read, or by signs or by visible representation or otherwise excites or attempts to excite feelings of disaffection towards Her Majesty or the Government established by law in British India shall be punished for transportation for life".<sup>161</sup> The press was so active that it made strong agitation "for the terrible sufferings caused by Famine of 1877 which unnerved the Government and made it embark on a policy of repression".<sup>162</sup> Consequently the Vernacular Press Act of 1878 popularly known as "Gagging Act" was passed. This act "empowered a magistrate—with the previous sanction of the Provincial Government to require a printer or publisher for anything published which is likely to incite feelings of disaffection towards the Government".<sup>163</sup>

The membership of the Legislative Council of the Governor General was limited only to officials before 1861. By the Act of 1861 a few nominated non officials were also included in it.<sup>164</sup> Persons like Dadabhoy Naoroji, Ranade, Telang, Tyabji and Mehta were among the nominated non-official members. One of the other members was Mandalik. 'When the import duty on Lancashire textile goods was abolished in the name of free trade, Mandalik, whose protests proved of no avail, appeared clad in home-spun cloth the next day and said that he did so as political protest'.<sup>165</sup>

But this should not be taken to mean that there was wide awakening in the country. The masses had nothing to do with the political activities. Hence the British Government did not let any say to the Indians in the administration. They never admitted any Indian in the administration within

161. Ranchodas and Thakore : The Indian Penal Code, p. 110,

162. G. N. Singh : Landmarks in Indian Constitutional & National Development Vol. I 1600-1919, p. 91.

163. Ibid p. 92.

164. C. Y. Chintamani : Indian Politics since the Mutiny 2nd Edition, 1939, Ch. I, p. 26.

165. Ibid p. 34.



the half century of Crown's administration. "The oligarchy" comprised the ablest British Officials in India, but has never within a half century of the Crown administration, admitted an Indian within its body. Neither the revenue, nor the finance department, has ever been entrusted to an Indian. The people of India have no place within the cabinet; no consultative body of representatives has been organised to advise the cabinet; no constitutional method has been devised to bring the cabinet in touch with the people".<sup>166</sup>

Such was the political condition of India when Dayanand started touring the country. The British were the paramount power. The armed resistance was quelled. Dayanand kept himself aloof from launching any political campaign because to his mind Indians failed not for want of physical strength but on account of their internal weaknesses. To his mind the social and religious evils were responsible for the degeneration of the country. He studied Hindu Scriptures deeply and discovered, as we shall subsequently observe, old remedies for new ills. The various societies like Brahmo Samaj and Prarthana Samaj were working for the advancement of the country but the medicines they administered were light. They were only parochial movements and had no influence over the masses. Hence the thought of founding Arya Samaj.

### Cultural Conditions

The East India Company having seized the political power after 1765 took up the task of educating Indians. Important institutions like Calcutta, Madras and Banaras Sanskrit College were opened. The Company in the beginning was primarily of the view of imparting education in Sanskrit and Arabic. They did not have the idea of familiarising Indians with the western system of education. But Mr. Charles Grant was strictly of the view of imparting western knowledge to Indians. He held that the Hindus have been erring because of their ignorance and unfortunately

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166. Ibid p. 253.



their errors have never been brought home to them. The communication of western knowledge would prove the best remedy for their disorders and if patiently applied, would prove highly beneficial for them.<sup>167</sup>

English literature being replete with western ideas and the first teachers of English being Christians, the influence upon the pupils was bound to be greater. The impact of this education started from Bengal. The Bengali 'worshipped Feringhee as Mai Bap and began to imitate him in his tastes'.<sup>168</sup> He began to live as the Britishers lived. But what was most important was that he began to think like his English masters. He read English newspapers and started clubs and sabhas. He took pride in imitating the English. He (Bengali) took his (Englishman's) dress, he took his cheroot and pipe, and also his cup and beefsteak. He detested Indian life and took pride in being anglicised. Every thing Indian was odious in his eyes. But soon the Bengali Babu discovered that they could not coequal the British in his position and place in the government of the country. A few of them went to England and passed I. C. S. and I. M. S. Examinations but they felt that 'there was a limit to their aspirations both in service and out of it. That was the first eye-opener'.<sup>169</sup>

In the realm of philosophy and religion we acquired the new philosophies of materialism, realism and idealism. Indians became critical of their own philosophy and old beliefs were denounced and "even the good was rejected because it came from the past encumbered with effete traditions and practices".<sup>170</sup> People began to forget Kalidas and Bhavabhuti and study Shakespeare and Milton. Six schools of Hindu philosophy were abandoned for the sake of Berkley,

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167. Syed Mahmood : History of English Education in India, p. 11.

168. Lala Lajpat Rai : Young India 1927, Ch. III, pp. 116-120.

169. Ibid.

170. M. L. Vidyarthi : India's Culture through the Ages, p. 339.



Hume and Kant. "The Bengalees beginning to leave even the glimmering and reflected light of natural religion as embodied in the varied concrete of their own system, were groping in the still darker region where all was doubt, where the old was gone and nothing had taken its place".<sup>171</sup> Not only this, but also they began to feel glorified in eating beef. The English knowing people began to look upon themselves as superior and on others as inferior. 'The educated Indian followed the foreigners and was happy in attributing his country's misery to its past and was gladly ashamed of everything Indian'.<sup>172</sup> Says Ronaldshay, Westernism became the fashion of the day (1850-60). Westernism demanded of its votaries that they should cry down the civilisation of their own country. The more ardent their admiration for everything western, the more vehement became their denunciation of everything Eastern".<sup>173</sup> This was the cultural crisis what Dayanand felt above everything.

It is interesting to note that where Indians were abandoning their religion and philosophy, the Europeans felt the majesty of Sanskrit language and began to translate many Sanskrit works into English. In short, they were enlightening us of our philosophy. Carey's translation of the Valmiki Ramayan appeared in 1806-1810 in three successive quarters.<sup>174</sup> Even the Government of Bombay distributed 200 copies of 'Aitareya Brahman'.<sup>175</sup> In Bengal the copies of 'Shakun-

171. George Smith : The Life of Alexander Duff, pp. 63-64.

172. H. B. Sarda : Dayanand Commemoration Volume.. article by P. Basu, p. 241.

173. Ronaldshay : The Heart of Aryavarta, p. 45.

174. George Smith : The Life of William Carey 1885 pp. 228-229.

175. From the Secretary to the Government of India to W. H. Havrlock Esqr. Offg. Secretary to the Government of Bombay. "I am to acknowledge the receipt of your letter 9 dated 19th February, forwarding a copy of the "Aitareya Brahman"..... and conveying the recommendation of the G. in C. that the Government of Bombay may be permitted to subscribe for 200 copies of the work for distribution"....Home 1864 Public B-8th April No. 46-47.



tala' were distributed as prizes in schools and colleges.<sup>176</sup> Hodgson discovered the literature of N. Buddhism during the period 1833-44 when he was at Nepal,<sup>177</sup> Roth published his treatise on the 'History of the Veda' in 1846. Max Muller studied vedas deeply for thirty years and published his commentary (1849-1875). Prinsep and Cunningham 'laid the foundation of our knowledge of Indian art, epigraphy and archaeology'.<sup>178</sup>

Such was the remarkable effect of English education in every walk of life. In 1857 Karl Marx had written, "All the civil wars, invasions, revolutions, conquests—in Hindustan did not go deeper than its surface. England had broken down the entire frame work of Indian society, without any symptoms of reconstitution yet appearing. The loss of his old world with no gain of a new one imparts a particular kind of melancholy to the present misery of the Hindu and separates Hindustan ruled by Britain from its ancient tradition and from the whole of its past history".<sup>179</sup>

The condition of Muslims was better, as says Farquhar, "The, Muslims were not so weak nor so cowed as the Hindus. The British had entered into their heritage, their administration, multitudes of Muslims were still government officials; and Urdu was still the official language in the law courts and elsewhere. The bulk of public education was thus still mahomedan in character; and what men studied most was the Persian and Urdu languages".<sup>180</sup> In N.W. Provinces Urdu was taking the lead, 'the great majority of the newspapers and magazines being in the former (Urdu)

176. Letter to the Secretary to the Government of Bengal "I am directed to inform you that the Hon'ble the Court of Directors have resolved to supply 20 copies of the work "Sankootala" in the common binding at 10 per copy for distribution in Bengal. Home 1858 Public 5th March 1858 No. 9.

177. J. N. Farquhar : Modern Religious Movements in India, p. 21.

178. Ibid.

179. K. M. Panikkar : A Survey of India History, Ch. XXI, p. 216.

180. J. N. Farquhar : Modern Religious Movements in India 1929, Ch. I, p. 5.



language. In U.P. alone out of the vernacular publications numbering 10, only one is published in Hindi'.<sup>182</sup> There was no progress in the sphere of art but still the Indian art was selected for the Paris universal exhibition 1867.<sup>183</sup>

Various societies and associations were formed during this period. Among the societies and associations of European origin, Sir Williams Jones founded the Bengal Asiatic Society in 1774.<sup>184</sup> The Madras Society was formed in 1818. The Bombay Geographical Society which originated in 1830 was amalgamated with the Bombay branch of the Asiatic Society. Apart from these literary and scientific societies of European origin there were many Indian associations—literary, scientific and political. In Bengal among others the 'peoples Association' and the 'Radical League' were important. There were three reform clubs at Oudh located in the cities of Lucknow and Faizabad. The Students Literary and Scientific Society of Bombay had 111 members. "Its course of lectures in 1873, comprised one on Comte's three stages of thought, others on free will and necessity, on the life and doctrines of Buddha".<sup>185</sup>

### Conclusion

Before the advent of Swamiji, Brahmo Samaj and Prarthana Samaj were the two mighty reform movements. Brahmo Samaj under Keshab (1808-1884) deviated from the path

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181. Moral and Material Progress and Condition of India during the year 1872-73 Ch. XII, p. 151.

182. Letter from R. Simson : Esquire : Secretary to the Government of N. W. Provinces to E. C. Bayley Esqr., Secretary to the Govt. of India, No. 449 dated Allahabad 25 April, 1866 Home-Pub-1866 A June 7, pp. 18-19.

183. Letter from Hon'ble Eden, Secretary to the Govt. of Bengal to E. C. Bayley, Secy. to Govt. of India, dated 25 Feb. 1867-Home-Public, 1867 Proceedings A March, 144-148.

184. Moral & Material Progress and Condition of India during the year 1872-73, p. 152.

185. Ibid.



shown by Raja Ram Mohan Roy. The Raja wanted synthesis of the Eastern and western culture. It is interesting to note that the same conditions viz: the attack of Christians and Muslims on Hinduism, the superstitious beliefs prevailing in Hinduism itself, the economic poverty and the habit of blindly imitating the Western culture, were making different reactions on the minds of the various reformers. Keshab Chandra wanted to Westernise India and had no faith in the Eastern culture. Justice Ranade though alive to the greatness of India's past, held that 'India's future would have been cramped and crippled for lack of the British connection. .... The British connection with India was providential in character and was therefore almost a Divine Dispensation.'<sup>186</sup> Vishnu Krishna Chiplunkar, the celebrated author of 'Nibandhmala' and a contemporary of Tilak and Ranade considered 'British connection as an inseparable accident'<sup>187</sup> Sir Sayed Ahmed held British Raj indispensable for India's welfare. Dayanand, on the other hand, held British Raj responsible for the complete degeneration of the country. All the reformers were doing one thing or the other to uplift the nation, whatever their views about the British Raj. Raja Ram Mohan Roy (1772-1833) condemned the religious and social evils prevalent in the society. Ranade (1842-1901) opened schools and asylums and advocated interdining and intermarrying. In a way, all the reform movements were contributing something for the cause of the nation. But they hoped to reform the society by mild protests against its ills, whereas Dayanand held that 'unless the nation is awakened by giving her bitter dose of truth and right advice and unless evil customs and practices and evil ideals and policies are destroyed, there is little doubt that the race will die.'<sup>188</sup>

186. T. V. Parvate : Bal Ganga Dhar Tilak, p. 18.

187. Ibid.

188. Vide Dayanand's discussion with Pandya Mohan Lal Vishnu Lal H. B. Sarda : Life of Dayanand Saraswati, Ch. Introduction page LXXIII.



Secondly, Brahmo Samaj and Prarthana Samaj were doing work in their own provinces i.e. these were parochial movements and had no standing on an all India basis. Brahmo Samaj had deviated from Hinduism. "The Brahmos rejecting as they do the authority of the Vedas and the restrictions of caste, are not properly Hindus, and are very often looked on as constituting a separate religion".<sup>189</sup> Dayanand realised the necessity of an All-India movement. His manner of thinking and his means of action were quite different from other reformers of 19th and 20th centuries. Sir Aurobindo comparing Dayanand with other reformers (Ranade, Vivekanand, etc.) says, "very different was the manner of the working of Dayanand.....Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his conditions with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. As I regarded the figure of this formidable artisan in God's workshop images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was the very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of difficulties which matter presents to spirit. And the whole sums itself upto me in a powerful impression of spiritual practicality".<sup>190</sup>

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189. Census Report of India (Punjab) 1891, p. 172.

190. Shri Aurobindo : Bankim-Tilak...Dayanand, p. 42.







## CHAPTER II

### ORGANISATION OF THE ARYA SAMAJ

#### *Life Sketch of Swamiji*

In the year 1867, when Swami Dayanand was on his preaching mission he went to Hardwar where the largest Hindu religious fair of Kumbha was being held. He was shocked to observe degraded practices and vices prevalent even among the Sadhu Community which boasted of chastity and renunciation. There was kindled in his mind a desire to take up to more austerity and serve the country by diffusing more and more the knowledge of the Vedas and Shastras which was imparted to him by his guru Virjanand. Apropos this he adopted the practice of entering into Shastrarths with Brahmans and showing them their ignorance and errors. From-1867 to 1873, Swamiji faced violent storm of opposition. In the beginning, as people did not appreciate the views of Swamiji, he could not appreciately win the public opinion in his favour. But after November 1873 the public exhibited some response towards him.<sup>1</sup> This encouraged Dayanand and he began to consider the idea of forming a society so that his work be consolidated and carried on further.

Swamiji arrived at Rajkot on 31st December 1874 and delivered eight lectures under the auspices of the Prarthana

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1. "In 1873, the celebrated Swami Dayanand gave a series of lectures on Vedic Dharma as he understood it. Large number of people attended the lectures every evening and returned home fully convinced that the Vedic Dharma as preached by Swamiji was the true faith."—Letter of Babu Kedarnath Chattopadhyaya to B. Debendra Nath Mukhopadhyaya—H. B. Sarda : Life of Dayanand Saraswati, p. 99.



Samaj which was an extension, in the sphere of social reform of the activities of Brahmo Samaj to South India. It was on this occasion that he thought of establishing an institution for the propagation of his views.<sup>2</sup> While proposing for the establishment of the Arya Samaj he also advised the members of the Prarthana Samaj to merge their institution in the Arya Samaj. All the members of the Prarthana Samaj seemed to have agreed with the proposal of Swamiji, and none of them raised any objection as to the Vedas being regarded as infallible. It was out of this transformation of the Prarthana Samaj that Arya Samaj was established. On this occasion Manishanker Jatashanker was appointed President and Har Gobind Das Dwarka Das as Secretary of the Samaj.<sup>3</sup>

Dayanand soon framed the rules for Arya Samaj, which were soon printed, and 300 copies of these rules were kept by Dayanand himself in order to distribute at Ahmedabad and Bombay, while the rest were despatched to the important cities of Northern India.<sup>4</sup> This was the first attempt to organise the Arya Samaj but it was not successful and it came to an end after five or six months. The Arya Directory does not even mention the establishment of this Samaj. A second attempt to set up an organisation was made at Ahmedabad on 27th January 1875.<sup>5</sup> The Arya Directory is again silent over it. But there is no doubt as to the fact of its establishment. The writer of an article in the 'Hitechhu', while describing the visit of Swamiji to Ahmedabad, writes, "We congratulate the people of Ahmedabad for establishing the Arya Samaj. Almost thirty people have joined the Samaj in which the distinguished persons are Rao Bahadur Gopal Rao, Rao

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2. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, Vol. I, Ch. XV, p. 318.

3. H. B. Sarda : Life of Dayanand Saraswati, p. 130.

4. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, Vol. I, p. 319.

5. H. B. Sarda : Life of Dayanand Saraswati, p. 133.



Bahadur Vechardas and Rao Sahib Mahipatram,'<sup>6</sup>

From Ahmedabad Swamiji arrived at Bombay on 29th January 1875. During his sojourn at Bombay Seth Mathuradas Logi, Sevaklal Karasandas, Girdharilal Dayaldas Kothari resolved to establish an Arya Samaj. Rajeshwari Pannachand Anandji Parekh framed rules and regulations which were amended by Swamiji. There is a controversy as to the date of the establishment of Arya Samaj at Bombay. One view holds that the Arya Samaj was established on 10 April, 1875 (Chaitra Shukla 5, samvat 1932) while another view is that it was established on (Chaitra Shukla 1, Samvat 1932) Wednesday the 7th April 1875. The weekly 'Arya Jyoti of Arya Samaj', Bombay dated 26.6.40 in its article under the caption 'Establishment day of the Samaj' has placed the following arguments to support the latter view; (1) There was the mention in the manuscripts of Bombay Arya Samaj extending over fifteen or twenty years that the Samaj was established on Chaitra Shukla 1. (7th April) (2) There was a 'Shila Lekh' at Bombay Arya Samaj whereon the same date was mentioned. (3) There was another Gujrati Lekh which also mentioned the same date.<sup>7</sup> All these arguments, however, depend solely on the 'Shila Lekh' which was erected six years after. On the other hand Shri Mimansak has quoted from the letter of Maharshi Dayanand himself written to Gopal Rao Hari Deshmukh that the Arya Samaj came into being on the evening of Chaitra Shukla 5, (10th April) at 5.30 p.m. P. Lekhram, who had wandered throughout India to gather information about Swamiji's life, too had mentioned

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6. 'Hitechhu' of 18 March 1875. Surprised at the Arya Directory's silence regarding the establishment of the Arya Samaj at Ahmedabad, the present writer tried to make queries both through correspondence and through contacts with the present Secretary and President of the International Aryan League Delhi, but could not be satisfied. They could neither affirm nor deny the fact. Hence it is contended that the Arya Samaj established at Ahmedabad was the second Arya Samaj. Here again the proposal for its establishment emanated from Swamiji himself.

7. 'Arya Jyoti' of 26-6-40.



the date of the formation of Arya Samaj as 10 April 1875.<sup>8</sup> This evidence is corroborated by the news published in the 'Times of India'<sup>9</sup> which also suggests 10 April 1875 as the date of the foundation of Arya Samaj.

The meeting conducted to establish the Samaj was presided by Girdhari Lal Dayal Das Kothari. Office bearers of the Arya Samaj were elected; and in the beginning Saturday and later on Sunday was fixed for the weekly meetings of the Samaj.<sup>10</sup> The initial membership of the Samaj was hundred. Some members requested Swamiji to become the president of the Samaj but he declined, and it was only after much persuasion that he agreed to become an ordinary member.<sup>11</sup> The rules and regulations made by Swamiji for the Bombay Arya Samaj were twenty eight in number.<sup>12</sup> About this time a branch of Arya Samaj was established at Poona also, but it soon came to an end.<sup>13</sup> The reasons are not clearly known. Leaving Bombay, Swamiji arrived at Lahore

8. P. Lekhrām : Life of Maharshi Dayanand (Urdu), pp. 234-235.

9. The paper reads, "A meeting will be held at 5.30 p. m. today in the Girgam Back Road, in the bungalow belonging to Dr. Maneckji Aderjee, when Pandit Dayanand Saraswati Swami will perform the ceremonies for the formation of Arya Samaj. All well wishers are invited to attend."—'Times of India' Saturday 10 April 1875, p. 3, col. 3. The publication in this paper is the only original source known to us and hence we can conclude that the date of the establishment of Arya Samaj Bombay is Chaitra Shukla 5, 10 April 1875.

Note—It has, on the authority of the oldest records, including especially minute books of Arya Samaj Bombay, been proved beyond any doubt that the actual date of the foundation of the Arya Samaj was Chaitra Shukla—1 Samvat 1932, 7th April 1875.

10. H. B. Sarda : Life of Dayanand Saraswati, p. 136.

11. It would be interesting to mention here that Rajkrishna Maharaj had desired that the unity of God and soul to be accepted in the rules in order to attract more people in the Samaj on the plea that this could be dropped later, to which Swamiji's reply was that he would never establish Samaj on the basis of untruth.—D. N. Mukhopadhyaya : Life of Dayanand Saraswati, part I, Ch. XVI, p. 331.

12. Indravidya Vachaspati : Arya Samaj Ka Itihas, Part I, p. 92.

13. D. N. Mukhopadhyaya : Life of Dayanand Saraswati Part I, p. 357.



on 19 April 1877. Punjab proved a fertile ground for Dayanand's activities. The main reason was that a number of reformers were already engaged there in the task of awakening the people to the need for improving the society. Besides, recurring foreign invasions in the Punjab had slackened the rigours of caste system and had imbibed Punjabis with a pragmatic outlook and a boldness to break the old ties and to accept what appeared to be more rational and useful. Munshi Kanhaiya Lal Alakhdhari's writings were making remarkable contribution towards the liberalising of orthodox Hinduism in Punjab. Munshi Indramani had also taken upon himself the gigantic task of defending Hinduism against the attacks of non-Hindus. Swamiji was filled up with hope and thought that he would be able to establish Arya Samaj in every city and village of Punjab and thus spread the truth of the Vedic religion throughout its four corners. It is interesting to note that the Lahore Arya Samaj was established in the Kothi of a Muslim, Dr. Rahim Khan, on 24 June 1877.<sup>14</sup> Dayanand wished here to make some changes in the rules and regulations which had been framed at Bombay, the main reason being that they were related more with the organisation than with the aims. It was, therefore, thought necessary to separate the main laws from the secondary aims (bye-laws). Secondly, at Bombay he had failed to lay sufficient stress on the principle of faith in God; and according to Dayanand, non-belief in God was the root of many evils. The rules framed at Lahore were only ten.<sup>15</sup> These ten rules are the fundamental principles of the Arya Samaj even upto this day. By the end of July, the membership of the Samaj had reached three hundred. P. Shardaprasad Bhattacharya proposed on behalf of the Arya Samaj that Swamiji might accept to become patron or leader of the Samaj. Swamiji again declined

14. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, Part II, p. 422.

15. Ten Principles :

1. God is the Primary source of all true knowledge, and of all that is known by its means.



and said that 'it smelt of gurudom and that his object was to destroy gurudom and not to become a guru himself'.<sup>16</sup> Later it was proposed that he might become 'Param Sahayak' or the 'Chief Supporter' but this too he rejected saying, "God alone was the chief supporter of all."<sup>17</sup>

Swamiji's opposition to the establishment of Arya Samaj on the basis of any cult of personality was remarkable. He was an egalitarian. He wanted that the Arya Samaj should be established on the principles of equality, with no differences of caste, position, learning or riches. In the eyes

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2. God is All-truth, All knowledge, All Beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Changeless, without a beginning, Incomparable, the support and Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Maker of the Universe. To Him alone is worship due.
  3. The Vedas are the books of all true knowledge. It is the paramount duty of all Aryas to read them and to instruct others in them, to hear them read, and to recite them to others.
  4. All persons should remain ever ready to accept the Truth and to renounce Untruth.
  5. All actions ought to be performed in conformity to virtue, i.e. after due consideration of right and wrong.
  6. The primary aim of the Arya Samaj is to do good to mankind, i.e. to ameliorate the physical, spiritual and social condition of all men.
  7. All ought to be treated with love, justice, and due regard to their merits.
  8. Ignorance ought to be dispelled and knowledge diffused.
  9. No one ought to remain satisfied with one's own welfare alone. The welfare of the individual should be regarded the welfare of all.
  10. In matters which affect the well-being of all, the individual should subordinate his personal likings; in matters that affect him alone, he is to enjoy freedom of action—H. B. Sarda : Life of Dayanand Saraswati, p. 180.

16. P. Lekhrām : Life of Maharshi Dayanand (Urdu) p. 313.

17. Laxman : Life of Swami Dayanand (Urdu) p. 429.



of the society every one should be regarded as equal. He never wanted to be treated as different from the poor and the non-privileged. He told the members of the Bombay Arya Samaj that his photo was not to be hung up in the hall.<sup>18</sup> At Lahore, Swamiji once entered the Samaj when 'Upasana' or prayer was being offered. All stood up to show him respect, Swamiji exhorted the audience never to get up in the 'upasana', however high placed the entrant might be.<sup>19</sup>

### The principles of Arya Samaj

Swamiji's object in founding the Arya Samaj was to 'organise a society which would devote itself to bettering and raising mankind specially the Hindu Community.'<sup>20</sup> 'Samaj' means a society and 'Arya' is an epithet meaning 'noble' i.e. a society of the noble. He wanted to regenerate India and the World.<sup>21</sup> He required members of the Arya Samaj to believe in one God and enjoined on them to do 'Swadhyaya' i.e. to read the Veda and 'hear it read and to recite the same to others'.<sup>22</sup> He made it obligatory for the members to embrace truth and reject falsehood. In becoming members of the Arya Samaj he asked them not to feel gratified with the amelioration of their own but with the physical, material and spiritual progress of others. Lastly, the tenth rule demanded of the members not to sacrifice individuality in personal matters, 'but in matters concerning the well-being of society to subordinate their private interests to the interests of others.'<sup>23</sup>

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18. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 336.

19. H. B. Sarda : Life of Dayanand Saraswati, p. 181.

20. H. B. Sarda (Editor) : Dayanand Commemoration Volume, p. 234.

21. Encyclopaedia of religion and ethics : Edited by James Hastings Vol. 2, Arthur Bunyan, 1955, p. 60 (b).

22. H. B. Sarda (Editor) : Dayanand Commemoration Volume, p. 234.

23. Ibid.



There are no elaborate theoretical doctrines included in the rules of the Samaj. Dayanand purposely abstained from it, partly to attract more people to his side as 'the greater the number of theories which a religion requires its followers to believe in, the smaller will the number of men grow who can embrace that religion'.<sup>24</sup> He purposely avoided elaborate rituals or theological complexities so that the movement might remain close to the masses. He would have curtailed the usefulness of the Samaj by limiting its sphere, for the greater the number of men who can study the Vedas the greater will be the benefit they can do to themselves and to others.

To sum up, we can say that the theology of the Arya Samaj can be comprised in one word viz., 'the Vedas'. The Arya Samaj i.e., the society of the good and the noble is a body of persons believing in the Vedas to be of divine origin and in the existence of God. Swami Dayanand repeated it times without number that the religion he preached was not a new religion invented by himself but that believed by the ancient sages from the creation of the world to the times of Jaimini, the celebrated author of 'Purva Mimansa'. It was the religion professed by Kapila, by Gautam, by Vyas, by Harish Chandra the truthful, and by Krishna the immortal.<sup>25</sup> Dayanand himself opined that none of the rules of the Arya Samaj was useless nor could any one prove its uselessness.<sup>26</sup>

Swamiji's teachings spread rapidly among the people of Punjab. The "Kohinoor" wrote of the effects of Swamiji's teachings: "Two or three months of Swamiji's lectures have aroused such national spirit among the people that three hundred people have joined the Arya Samaj, and the

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24. A Lecture on the Arya Samaj by Mulraj, p. 6

25. Pt. Vishnu Lal : A Handbook of Arya Samaj, Ch. III, p. 25.

26. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, part II, Ch. XXIV, p. 571.



numbers are daily increasing".<sup>27</sup> Arya Samajas were established at places like Ferozpur, Rawalpindi, Jhelum, Gujranwala and Multan. The movement soon spread outside Punjab too and Arya Samajas were established at Roorkee, Meerut, Delhi, Dehra Dun, Badayun, Moradabad, Agra, Lucknow, Kashi and Farrukabad during the life-time of Dayanand and people enthusiastically became its members.

### Arya Samaj and the Theosophical Society

At this stage, it would be interesting to take up the relations of Arya Samaj with a new religious reform society which had been established at almost the same time in the United States by Colonel Olcott, an American, and Madame Blavatsky, a Russian Lady. Colonel Olcott, a prosperous practising lawyer of New York was disgusted with Christianity and turned to spiritualism. He met Madame Blavatsky<sup>28</sup> at Chittenden<sup>29</sup> in 1874. This lady had come to America in 1873 and was interested in spiritualism and occultism like Olcott. The two became friends and launched a joint venture of discovering the occult phenomena. On the 7th September 1875, a few gentlemen gathered in Madame Blavatsky's room in 46, Irving place, New York to found a society of people

27. 'The Kohioor'—28th July 1877.

28. Madame Helena Petrovna Hahn, often called Madame Blavatsky was born in Russia in 1831. Her father was a German nobleman. She was married in 1848 with Nicaphore Blavatsky, from whom she soon separated. She travelled in Canada, Mexico and Tibet. In 1870 she became a prominent occultist in the U.S.A., where she was naturalised. Possessed with vast knowledge of Eastern literature she wrote on esoteric subjects and 'persuaded her many followers that she was inspired by Communications from spiritual beings of Tibet called Mahatmas'. New Universal Encyclopaedia, Vol. 3, p. 1212.

Having travelled all over India she resided in London where she died on May 8, 1891. J. N. Farquhar : Modern Religious Movements in India, p. 264.

29. Chittenden is a country of the Vermont State in U. S. A.—The Columbia Lippincott Gazetteer of the World, p. 402.



interested in occultism. On the 8th September a society was founded with Colonel Olcott as Chairman and Mr. W.Q. Judge as secretary. This Society was named as the Theosophical Society.<sup>30</sup> On 30th October 1875 at a preliminary meeting of this society, Colonel Olcott was elected as president and Madame Blavatsky as corresponding secretary. The first regular meeting was held on 17th November, 1875. "Thus the Theosophical Society, first conceived on the 8th September and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour 'per angusta ad augusta'".<sup>31</sup>

The objects of the Theosophical Society were various. It opposed every form of dogmatic theology especially the Christian, which the chiefs of society regarded as particularly pernicious.<sup>32</sup> The office bearers of this society also wished to counteract the effects of missionaries who were working in India and who, to their mind, were deluding the uneducated people of India.<sup>33</sup> Colonel Olcott writes, "Our two hearts drew up towards the Orient, our dreams were of India, our chief desire to get into relations with the Asiatic people".<sup>34</sup>

Colonel Olcott and the Madame came to know of Swami Dayanand and of the movement the latter had set on foot in India and opened correspondence with him. As Dayanand did not know English, the letters were exchanged through Harishchandra Chintamani, the President of the Bombay Arya Samaj. On 18th February, 1878 Colonel Olcott in his first letter to Swamiji wrote : "We come to your

30. Colonel Olcott : Old Diary Leaves, First series, p. 121.

31. Colonel Olcott : Old Diary Leaves, First series, p. 136.

32. C. Jinarajdas (Editor) : The Golden Book of the Theosophist Society (A brief history of Society's growth 1875-1925), p. 26.

33. Ibid.

34. Old Diary Leaves—Published in H. B. Sarda's—Life of Dayanand Saraswati, p. 524.



feet as children to a parent, Look at us, our teacher; tell us what we ought to do.”<sup>35</sup> The letters exchanged between them show that a brisk correspondence was maintained by them with Swamiji and that they looked upon him as a superior. As writes Madame Blavatsky, “For more than two years before we left America we were in constant correspondence with a certain learned Brahman, whose glory is great at present (1879) all over India. We came to India to study under his guidance, the ancient country of Aryas, the Vedas, and their difficult language. His name is Dayanand Saraswati Swami”.<sup>36</sup>

In the earlier correspondence we come across the fact of the Colonel requesting Swamiji to accept the Theosophical Society's diploma of “Corresponding Fellow”, though we have no evidence of Swamiji's accepting it. In his subsequent letters, the Colonel requested Swamiji to recognise the Theosophical Society as a branch of the Arya Samaj. “In suggesting that our society should make itself known as a branch of Arya Samaj subject to P. Dayanand's control and myself”, wrote the Colonel, “I am proud to acknowledge fealty to such an instructor and guide as that wise and holy man”.<sup>37</sup> Subsequent to this suggestion a meeting of the Council of the Theosophical Society, held at New York on 22nd of May 1878, unanimously resolved that the title of the society be changed to ‘Theosophical Society of the Arya Samaj of INDIA’ and the Society “hereby recognise Swami Dayanand Saraswati Pandit, Founder of the Arya Samaj, as its lawful Director and Chief”.<sup>38</sup> It is interesting to note the

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35. Letter of Colonel Olcott to Swami Dayanand 18th February 1878. Ibid p. 525.

36. H. P. Blavatsky : *From the Caves and Jungles of Hindustan* 1892, p. 15.

37. Letter of Colonel Olcott to Swamiji, New York—Published in H. B. Sarda's—*Life of Dayanand Saraswati*, p. 527.

38. Letter published—Ibid.



wordings of the final resolution. 'It was unanimously resolved that the society accept the proposal of the Arya Samaj to unite with itself.'<sup>39</sup> These lines suggest that the proposal for the union came from the side of the Arya Samaj. We do not have any confirmation of this in the letters of Swamiji written to the Colonel and the Madame nor do we regard it as likely that Swamiji, or any of his colleagues, could have made any such request to a foreign spiritualistic cult—particularly when we know that Swamiji was too rational a man to have any credence in such an approach to the super-natural as the Theosophical Society and its leaders were associated with. Again, in his letter of the 29th May, 1878 to Harishchandra Chintamani, the Colonel writes that Swamiji had accepted their title of "Corresponding Fellow", which again has not been confirmed by any other evidence. The whole thing seems to have been the outcome of an effort on the part of the Theosophical Society to enter the Indian scene in the band-wagon of the Arya Samaj, which appeared to its organizers a rapidly growing, and a very popular, institution in India.

All that we know from the evidence provided by the Arya Samaj records is that the proposal of amalgamation came from the Theosophical Society itself. They published a long letter of the Colonel in support of their view. They further denied that Swamiji had never accepted the title of "Corresponding Fellow".<sup>40</sup>

However, the leaders of the two societies were in active correspondence before the arrival of the Colonel and the Madame to India. The Colonel was certainly attracted by the principles of the Arya Samaj. "We are neither Buddhists in the popular sense nor Brahmanists as commonly understood, nor certainly Christians", he wrote to the editor of the Indian

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39. Letter Published—Ibid.

40. Bawa Chhajju Singh : The Life and Teachings of Swami Dayanand Saraswati 1903, Ch, XLV.



Spectator, "We are of the Arya Samaj and we give heart and soul to the advancement of its holy and beneficent work, that will include everything".<sup>41</sup> The long correspondence exchanged between Colonel and Swamiji revealed that the Colonel had the same concept of Godhood which Swamiji had, and that he respected the Vedas. Colonel Olcott and Madame Blavatsky left America on 17th December and arrived in Bombay on 16th February 1879.<sup>42</sup> They arrived at Saharanpur on 29th April, 1879, where the Arya Samajists gave them a good reception. Swamiji also came to Saharanpur from Hardwar on 1st May, 1879 to meet them. This was the first meeting of Swamiji with Colonel Olcott and Madame Blavatsky. Subsequently such meetings continued and the Colonel and Madame began to praise the Vedic Faith and 'talked in every way so as to show that they were followers of the Vedic Faith'.<sup>43</sup>

The bonds, however, began to wear thin as the Theosophical Society made some progress in India. Some European residents in India also joined it. They (Colonel and Madame) became so popular that they were invited by the Viceroy at Simla. Every thing was going on in harmony between the two societies but rumours were afloat that the Arya Samaj had become a branch of the Theosophical Society. While going to Simla at Viceroy's house the Madame told Swamiji that her companion and herself had no faith in God. Swamiji was astounded to hear this confession and this was the beginning of differences between the founders of these two societies. Apart from it piles of letters were exchanged between Swamiji and the founders of Theosophical Society. These letters reveal the existence of serious differences. The Theosophist view says, "The Theosophical Society

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41. Letter of Colonel Olcott to the editor of 'Indian Spectator' Bombay—'Indian Spectator' 24 July 1878.

42. 'Vidya Prakash'—February 1879, pp. 75-76.

43. H. B. Sarda : Life of Dayanand Saraswati, p. 537.



had united with the Arya Samaj, so as to make practically one organisation. The Theosophical Society was unsectarian and cosmopolitan, while the Arya Samaj had its chief aim the purification of Hinduism. A further but minor point of dissension was that the founders refused to commit the society to somewhat narrow ideas of a Personal God, which some of the Arya Samajists considered at the time essential to their profession of faith."<sup>44</sup>

Swamiji was condemnor of atheism. He tried to hold Shastrarth with the Colonel and the Madame but they evaded it and in utter disgust delivered an exhaustive lecture on the Theosophical Society, had got the tract 'The Gol-Mal-Pol-Pal of the Theosophists' published. In this tract Swamiji charged the Theosophical Society of breaking their pledge. The Colonel and Madame showed inclination towards the study of Sanskrit and the Vedas but after their arrival in India they evaded it. They also began to declare that there was no existence of God. They also believed in occult powers and in doing miraculous works.<sup>45</sup> Swamiji wanted discussion on all these things but the Colonel and Madame evaded it. At last he declared the renouncing of all ties with the Theosophist Society.

As a matter of fact, whatever relationship existed between the two societies really existed between the two founders of the Theosophical and Swamiji. No records of Arya Samaj contain any resolution regarding the Theosophical society or its work. The wrenching too was nothing more than the discarding of Colonel and Madame by Dayanand. The proposal of union of the two societies came from the side of the two founders of Theosophical Society. The initiative towards a break up was taken by Swamiji. It

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44. C. Jinarajdas (Editor): The Golden Book of the Theosophist Society, p. 62.

45. 'Gol-Mal-Pol-Pal'—A pamphlet published by Dayanand.



is difficult to trace the responsibility of the disruption of the two societies, but we cannot ignore the opinion of Max Muller who says of Madame Blavatsky, "She was a clever, wild and excitable girl, and any body who wishes to take a charitable view of her later hysterical writings and performances should read the biographical notices lately published by her own sister ; in the 'Nouvelle Revue'. Unfortunately, she took it into her head that it was incumbent on every founder of a religion to perform miracles, and here it can no longer be denied that she often resorted to the most bare-faced tricks and impositions in order to gain adherents in India. In this she succeeded more than she herself could have hoped for".<sup>46</sup> Another distinguished writer, Mr. Farquhar, says, "No trustworthy history of the movement, no reliable biography of the founders, is in existence. Theosophic accounts both of Madame Blavatsky's life and of the history of the society are extremely unreliable. Colonel Olcott and other leaders of the movement themselves tell us with the utmost frankness that Madame Blavatsky was a liar, that she told lies at any time, both in fun and in earnest".<sup>47</sup>

After having examined the relations between Arya Samaj and Theosophical Society, we now turn to Paropkarini Sabha, the most important wing of the Samaj.

### Paropkarini Sabha

Dayanand wanted that his work must continue even after his death. There was no central body then to control the Arya Samajes scattered throughout the country. Each Arya Samaj was independent, and in the case of dispute there was no machinery to settle it. This was one of the problems facing Dayanand.<sup>48</sup> Secondly, he was keen to disseminate the

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46. Prof. Max Muller : Last Essays, Second Series, pp. 101-106.

47. J. N. Farquhar : Modern Religious Movements in India, pp. 208-209.

48. Indravidya Vachaspati : Arya Samaj ka Itihas, part I, p. 131.



knowledge of the Vedas in foreign countries, which could not be done by small Samajes.<sup>49</sup> Keeping these things in view the idea of establishing a central organization occurred to him at Meerut in 1880 and was translated into action at Udaipur on 27 February 1883 in the establishment of the Paropkarini Sabha.<sup>50</sup> His Highness the Maharana of Udaipur had already become the disciple of Dayanand. This establishment of Paropkarini Sabha came into the form of a will. 'I, Dayanand Saraswati, entrust these twenty three persons the sole in charge of my clothes, books, money, yantralaya and write this 'Swikar Patra' to use the same for altruistic purposes'.<sup>51</sup> This body of twenty three persons consisting of prominent personalities like His Highness Shahpura, Shyamji Krishna Verma, Mahadeva Govind Ranade, was, thus constituted as the highest body of the Arya Samaj. His Highness Sajjan Singh, Maharana of Udaipur was its president.

Swamiji laid down the aims and objects of this Sabha and also a constructive programme for it. The financial assets of the Sabha were to be spent in (a) reading and teaching Vedas and Vedangas and in getting the Vedic 'granthas' printed,<sup>52</sup> (b) in sending the upadeshak mandalies, or bands of preachers to diffuse vedic knowledge in foreign countries, and (c) to help the poor and the orphans<sup>53</sup>, (d) at the end of the will, he emphatically declared that only such members would be entitled to continue as members who lived righteously. Unrighteous persons were to be removed.<sup>54</sup> No post could remain vacant for a long time. No dispute arising in the

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49. Nar Deva Shastri : Arya Samaj ka Itihas, part I p. 44.

50. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, Part II, p. 684.

51. Dayanand Saraswati : Swikar Patra—A Pamphlet.

52. Report of Shrimati Paropkarini Sabha 1885, p. 14.

53. Ibid.

54. Dayanand Saraswati : Swikar Patra—A Pamphlet.



Sabha could be taken to court unless an attempt had first been made in the Sabha itself to solve it.<sup>55</sup>

Dayanand entrusted his press, books and public money to this Sabha in his life time. He wished the rulers of states to be brought into contact with literate persons by sitting in this Sabha together with them.<sup>56</sup> He also wished to engage the princes of the states of Rajputana for public welfare, by improving their character and making them more conscious of their duty towards their subjects. He wished to hand over the leadership for the social and religious welfare of the Aryan race to Aryan rulers. For which it was necessary that the rulers themselves should lead virtuous lives.

### Arya Pratinidhi Sabha

During the life time of Dayanand, the Paropkarini Sabha was not able to do anything. Two months after his death the first session of the Sabha was held at Ajmer on the 28th December 1883.<sup>57</sup> It appears that by this time, Mahadeva Govind Ranade, who was a member of the Sabha, had come to realise that a high level body like Paropkarini Sabha alone would not be able to accomplish much. He felt the need of high powered bodies at provincial level too, fully elective and democratic. In fact, an all India body, without any provincial bodies to serve as props, was likely to become paralysed and ineffective. He also seemed to have believed that the formation of Pratinidhi Sabha would bring the various Arya Samajas together and also closer to the Paropkarini Sabha. Hence he proposed to establish Arya Pratinidhi Sabhas in the provinces, which was seconded by Rao Bahadur Sunder Lal.<sup>58</sup> It is significant that Arya Samaj

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55. Ibid.

56. Indravidya Vachaspati : Arya Samaj ka Itihas, Part I, p. 133.

57. Collection of Reports of Shrimati Paropkarini Sabha 1883-1926. Vedic Yantralaya, Ajmer, 1927.

58. Ibid.



tried to adopt democratic principles in its organisation and working two years before the birth of Indian National Congress.

The proposal of Ranade came into shape two years hence and as Punjab was the stronghold of Arya Samaj it was no surprise that the first Pratinidhi Sabha was formed there in 1885. The establishment of the Pratinidhi Sabha meant that an active high powered body had been established in the province to promote Vedic religion and education. After the establishment of Arya Pratinidhi Sabha at Punjab, Pratinidhi Sabhas at U.P. and Rajasthan were also established. The former was established on 29 December 1886<sup>59</sup> and the latter in 1888.<sup>60</sup>

We can now take up the story of the organisation of Arya Samaj in various states.

### PUNJAB

Dayanand died in 1883. The Arya Samajists wanted to commemorate the death of their leader by establishing an educational institution in his name. Consequently, D.A.V. High School which later became a college was started at Lahore in 1886.<sup>61</sup> Since the establishment of this institution, there were two opinions among the Arya Samajists regarding the courses to be taught there. Among the two patrons of the college, Pandit Guru Dutt was the advocate of Vedic education, in spite of his own education in English, and Lala Lal Chand was in favour of placing a special emphasis on English education despite his ardent faith in Vedas and Swami Dayanand.<sup>62</sup> This split was carried right through the rank and file of the Arya Samaj. Soon after the inception of the D.A.V. High School the 'Aryavarta' of Calcutta complained

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59. Arya Directory—Published by International Aryan League, p. 47.

60. Ibid p. 53.

61. Indravidya Vachaspati : Arya Samaj ka Itihas Part I. p. 172,

62. Lala Lajpat Rai : The Arya Samaj Ch. V.



about the negligence of the study of Sanskrit in the school, to which a reply was published in the foremost Arya Samaj paper 'Arya Patrika', which left many Arya Samajists unsatisfied.<sup>63</sup> To this was added the controversy regarding meat diet. The group which later became known as the college party and had under its control the administration of the college was opposed to putting a ban on meat diet, while the other group known as the Mahatma group and was opposed to English education desired to stop meat diet. This latter group maintained that the views expressed by the founder were binding on Arya Samaj and "no one who held a different opinion could be or remain a member of that body".<sup>64</sup> The two controversies grew so intense that a split took place in 1892. Though a few attempts were made to bring both the groups closer but nothing came out of them. The Arya Pratinidhi Sabha was completely controlled by the Mahatma group while the D. A. V. College was under the College party.

The split resulted in the formation of the Arya Pradeshik Pratinidhi Sabha. This Sabha was established by the College party in 1892, though registered only in 1903.<sup>65</sup> With the formation of this Sabha, there were now two Pratinidhi Sabhas in Punjab. The one, which had come into existence earlier, was known as the Arya Pratinidhi Sabha, Punjab and had control over all the Samajas of Punjab. The other, now formed, was known as the Arya Pradeshik Pratinidhi Sabha, Punjab, Sindh and Baluchistan. Fortunately the effect of the split remained confined to Punjab only. In each of the other provinces there was only one Pratinidhi Sabha which held thorough control over the Samajic activities of the Province. In Punjab too, the two parties did not

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63. Split in Arya Samaj—A pamphlet available at Gurukul Kangri.

64. Lala Lajpat Rai : The Arya Samaj 1915, p. 107.

65. Arya Directory, p. 77.



become totally antagonistic to each other. Both were doing their work peacefully with the result that the work of the Arya Samaj spread a great deal in Punjab inspite of the aforesaid cleavage.

The Mahatma Party opened a Ved Prachar fund, the aim of which was to prepare upadeshaks and upadeshikas, (men and women preachers) and also to establish a library to spread the Vedic religion and lastly to open an Ashram for the students at Lahore.<sup>66</sup> Lala Rula Ram and Rai Thakur Dutt maintained that the Mahatma Party had left the responsibility of opening schools and colleges to the college party, and the function of Ved Prachar had been taken up by themselves. The Ved Prachar fund came into being at the initiative of M. Munshi Ram on 2nd September 1894. By the year 1895-96 its income could reach the small figure of rupees ten thousand. M. Krishna, Lala Dharmchand and Master Laxman Das were the active workers in raising the funds. Apart from these workers there were other workers, viz. P. Harnam Singh, P. Vishwambhar Nath and P. Shiva Shanker Kavya Tirth. These gentlemen delivered lectures during their tours and spread the work of Arya Samaj.<sup>67</sup> An idea as to the influence of Arya Samaj and its growth can be had from the following facts. In 1901, the Arya Samaj had over 92,000 professed adherents in the whole of India.<sup>68</sup> The largest number of Arya Samajists was found in Punjab and the United Provinces, which was nearly 98% of the total membership in the country according to the census of 1901.<sup>69</sup>

The districts wherein this movement was most widespread were Lahore, Sialcot, Gujranwala, Gurdaspnr, Amrit-

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66. Report of Arya Pratinidhi Sabha Punjab—Manuscript available at International Aryan League Office, Delhi.

67. Indravidya Vachaspati : Arya Samaj Ka Itihas Part I, pp. 274-279.

68. Census Report of India, 1901, p. 393.

69. Encyclopaedia of Religion & Ethics : Edited by J. Hastings Vol. 2 Arthur Bunyan, p. 61 b.



sar and Jullundur. In South West Punjab the movement was not so effective because the castes like Khatri, Arora, Bania and Brahman who were active adherents were not in numerical strength in this area.<sup>70</sup> After 1901 the Shuddhi movement gained momentum and swelled the ranks of the Samaj. The Meghs and Odes were returned as Aryas in the Census of 1911. "The classification of castes, shows that 63% of the Aryas belong to higher or middling castes, 3% of them come from menials and about 34% are recruited from the low castes".<sup>71</sup> The total number of Aryas returned as such in the Census of 1911 was 100,846. The Shuddhi work went on becoming stronger with the result that the number of low castes returned as Aryas in the Census of 1921 was 50,884 and the total number was 210,872.<sup>72</sup> The activities of Arya Samaj were in a flourishing state in Hariyana also, under the leadership of Pandit Brahmanand.<sup>73</sup> At Lahore, a Guru Dutt Bhawan was raised and the Upadeshak Vidyalaya, Vidyarthi Ashram, Dharmarth Chikitsalaya and a post office were opened.

Under the Pratinidhi Sabha, there were organized a number of institutions, including a Dayanand Sewa Sadan. Its aim was to prepare Upadeshaks.<sup>74</sup> Apart from this there were Dayanand Upadeshak Vidyalaya and Arya Vidyarthi Ashram. These institutions too were spreading the cause of Arya Samaj. The Sabha also conducted an examination for Upadeshaks. This work was completed by Arya Samaj upto 1925. During this year this Sabha established Arya Shiksha

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70. Census Report of India (Punjab), 1901, p. 116.

71. Meghs 22,115 ; Odes 5,102 ; Khatri 17,237 ; Aroras 10,547 ; Jats 9,203 ; and Brahmans 7,240—Census Report of India (Punjab) 1911, pp. 134-137.

72. Census Report of India, Punjab, 1921, p. 181.

73. Copied from a diary available with Mr. Jai Deva Singh, Retired Sessions Judge of erstwhile Jaipur State.

74. Ibid.



Samiti. In the beginning 10 schools and 24 Kanya Pathshalas were attached to it.<sup>75</sup> Arya Samajists also provided much needed relief to the victims of the Quetta earthquake of 1935 and the earthquake in Bihar the following year. The part played by the Arya Samaj and its leaders in helping the people in the hour of need proved a great source of strength for it.

### BOMBAY

The Arya Samaj at Bombay was established during the life time of Dayanand. It spread rapidly and came into clash with the Ramanuja Sampradaya there.<sup>76</sup> The Bombay Pratinidhi Sabha established the Bombay Provincial Arya Vidya Sabha which was running four institutions.<sup>77</sup> A Veda Dharm Pracharini Sabha was also established. This Sabha worked separately with Arya Samaj but during 1901 it was incorporated into it.<sup>78</sup> To make the cause of Arya Samaj more intense, an examination in Satyarth Prakash was also started by the Pratinidhi Sabha, Bombay. For the first thirty-five years of the life of Arya Samaj, Bombay city was the chief centre of its activities. The oldest workers here were Shyamji Krishna Verma and Harish Chandra Chintamani. Later Dr. Kalyan Das Desai, Seth Shurji Ballabhdas, P. Bal Krishna Sharma and others came into the field. Out of these workers Seth Shurji Ballabhdas was more active. Apart from spreading the vedic knowledge he also donated a substantial amount of money to Arya Samaj.<sup>79</sup> Upto 1934, there were 62 Arya Samajes under the Arya Pratinidhi Sabha, Bombay.<sup>80</sup> In the

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75. Ibid.

76. Indravidya Vachaspati : Arya Samaj ka Itihas, Part II, p. 89.

77. Arya Directory, p. 66.

78. Manuscript—Arya Pratinidhi Sabha Bombay Prant ka Itihas—available at Arya Samaj Bombay.

79. The whole family of Seth Ballabhdas dedicated itself to the cause of Arya Samaj. His son Pratapji Shurji is at present (1964), president of the International Aryan League, Delhi.

80. Arya Directory, p. 66.



year 1938-39 Bhai Parmanand addressed a largely attended meeting at Choupati which helped in the spread of the teachings of Arya Samaj to a considerable extent.

The Arya Samajists at Bombay did not lag behind in altruistic works. They rendered great help in 1945 to the sufferers in the Jahaj Ghat explosion and provided free legal help to the people.<sup>81</sup> They also distributed medicines and clothes to the malaria stricken people at Anand Taluka district.<sup>82</sup> During the communal disturbances of 1946-47 in Bombay, the Arya Samaj rendered all possible assistance to the sufferers.<sup>83</sup> To make the activities of Arya Samaj more intense Aryan literature was distributed to several people including the distinguished judges of Bombay High Court. The books distributed included Yajurveda, Philosophy of Dayanand and Anthology of the Vedas.<sup>84</sup> Thus the work of Arya Samaj spread in Bombay.

### UTTAR PRADESH

The work of Arya Samaj spread a great deal in U. P. chiefly due to the fact that the split here was not so intense as in Punjab. Kanwar Hukam Singh was such an enthusiastic worker that he offered half of his zamindari to Arya Samaj.<sup>85</sup> P. Bhagwan Din was no less enthusiastic. He left his government service for the cause of Arya Samaj and also offered his press to the Sabha.<sup>86</sup> There were paid and unpaid workers and these workers spread a great deal the cause of Arya Samaj through their writings and speeches. Pt. Ghasi Ram M.A., LL.B. was well conversant with English, Hindi, Sanskrit and Urdu. He was a poet and an effective

81. 71st Annual Report of Arya Samaj Bombay 1946, p. 26.

82. 70th Annual Report of Arya Samaj Bombay 1945, p. 40.

83. 72nd Annual Report of Arya Samaj Bombay 1947, p. 18.

84. Ibid p. 24.

85. Indravidya Vachaspati : Arya Samaj ka Itihas Part II, p. 74.

86. Arya Directory, p. 52.



speaker. In his speeches he sarcastically refuted the arguments of his opponents. There was a number of other workers. It is not feasible to mention here the names of all of them. By the time of the establishment of the Pratinidhi Sabha in 1886 the number of Samajas was 91.<sup>87</sup> By 1911 the number mounted to 482.<sup>88</sup> The number of 'Aryas' in U. P. was 131,154 or 28 per 10,000.<sup>89</sup> There are found mostly in the Meerut, Agra and Rohilkhand divisions. The Hindu population in these divisions mainly consists of Banias, Kayasthas, Jat and Rajputs who also form the bulk of the population and who are better educated. Secondly, Dayanand, as Mr. Blunt says, "settled down in the western districts, preaching his gospel and establishing branches of his society chiefly in these divisions."<sup>90</sup> The work for the removal of untouchability was done here more than anywhere else. We have dealt with this work in the chapter 'Social reforms of the Samaj'. During all this period, Shuddhi work was also in full swing in U. P.

The contribution of the Samaj in spreading education in U. P. has been remarkable. The Arya Pratinidhi Sabha established Arya Vidya Sabha in 1928.<sup>91</sup> The aim of this Sabha was to bring the various institutions under proper supervision. This Sabha made laws, by-laws and published them and also started a women teachers' class to prepare lady teachers to teach girls. Several departments e.g. Dalitoddhar Vibhag, Jat Pant Torak Mandal, Mahila Sudhar Mandal and Tract Vibhag were also working under this Sabha and spreading the cause of Arya Samaj.<sup>92</sup> As the U.P.

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87. Manuscript—Arya Pratinidhi Sabha Sanyukt Prant ka Itihas—available at Gurukul Brindaban.

88. Ibid.

89. Census Report of India, (U. P.), 1911, p. 116.

90. Ibid p. 107.

91. Copied from an old diary available at International Aryan League Office, New Delhi.

92. Ibid.



covered a big area it was divided into Mandals and some sub-Pratinidhi Sabhas were also formed.<sup>93</sup> Numerous institutions were running in the province. Apart from a big Gurukul running at Brindaban, there were small Gurukuls at Jwalapur, Sikandarabad, Badayun, Ayodhya and at various other places. One D. A. V. College at Kanpur and D. A. V. High Schools in ten important cities were running in 1934. Apart from one hundred institutions including Kanya Pathshalas, a good number of Achhut Pathshalas, Anathalays and Sanskrit Pathshalas were running under the management of Arya Samaj. A weekly paper 'Arya Mitra' was started which is still being published, Babu Madan Mohan Seth, Pandit Ganga Prasad Upadhyaya, Dr. Shyam Swarup Satyavrat, Pandit Ras Behari Tiwari and Principal Diwan Chand were active workers in U.P..<sup>94</sup> The work of Arya Samaj spread a great deal in this province. During the year 1927, 417 Arya Samajes were affiliated with the Pratinidhi Sabha and in 1936 this figure reached 534.<sup>95</sup>

## RAJASTHAN

The Arya Pratinidhi Sabha of Rajasthan was established in 1888. The 'Arya Patrika' Lahore writes, "The Vedic religion is spreading fast in Rajputana. New Samajas are springing up every day. A Pratinidhi Sabha has also been established to regulate the growth of these bodies and to look to their wants and requirements"<sup>96</sup> The actual picture was perhaps not so rosy. Almost in each annual report of Arya Pratinidhi Sabha Rajasthan and Malwa we find prominent Arya Samajists bewailing at the slow progress being made in the spreading of the cause of Arya Samaj. For some years

93. Indravidya Vachaspati: *Arya Samaj Ka Itihas* Part II, pp. 208-211.

94. *Arya Directory*, pp. 47-52.

95. Report Arya Pratinidhi Sabha Sanyukt Prant 1937—A Manuscript.

96. 'Arya Patrika'—Lahore-January 15, 1889, p. 2 (English Weekly Organ).



only two upadeshaks were working, and only eight samajas were affiliated with the Pratinidhi Sabha at the time of existence. In 1908 the number of upadeshaks reached to eight.<sup>97</sup> But again there was an occasion when there was not a single upadeshak working with the Samaj. The work of Arya Samaj in Rajasthan showed fluctuating tendency. The number of Samajas in Rajasthan in 1910 was thirty five.<sup>98</sup> In comparison to other provinces this number was much smaller. The methods of spreading the cause of Arya Samaj in Rajasthan were almost the same as elsewhere. The Arya Samaj workers used to deliver lectures at the Pushkar Fair and other places where people congregated.<sup>99</sup> Shri Premchand, a noted worker, went to Udaipur and its villages to spread the cause of Vedic religion among the Bhils.<sup>100</sup>

The new Samajas were being opened in the important cities and towns of Rajasthan. There were internal rivalries too among Arya Samajists, especially at Jodhpur, Bharatpur and Gwalior.<sup>101</sup> Of all the Arya Samajists in Rajasthan Shri Har Bilas Sarda was the most distinguished. Mr. Sarda's whole family took up the cause of Arya Samaj. Chand Karan Sarda and Man Karan Sarda were among the foremost workers. It is interesting to note that Maharana Sajjan Singh of Udaipur was one of the foremost disciples of Dayanand but after his death his own descendants put a ban on the kirtans of Arya Samaj.<sup>102</sup> The reports of the Pratinidhi Sabha have failed to describe the reasons for this attitude of the Udaipur Government but it seems that a few

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97. Manuscript—available at Vedic Yantralaya, Ajmer.

98. Ibid.

99. 42nd Annual Report of Shrimati Arya Pratinidhi Sabha Rajasthan Malwa, Ajmer—1 March 1931 to 24 December 1931, pp. 12-14.

100. Ibid.

101. 53rd Annual Report of Shrimati Arya Pratinidhi Sabha Rajasthan Malwa, Ajmer—from 1 January 1941 to 31 December 1941, p. 4.

102. Ibid p. 14.



Arya Samajists were taking part in politics and arousing the spirit of nationalism in the state. The Arya Samajists met the Prime Minister of Udaipur but to no purpose.<sup>103</sup> The activities of Arya Samaj did not spread in the Muslim states of Rajasthan and it was realised and felt by the Arya Samajists.<sup>104</sup> Muslim states were governed by Muslim princes. On account of the Shuddhi activity of the Samaj, it came into clash with Muslims. Hence it was natural for a Muslim Prince not to allow any kind of samajic activity in his State. Moreover, Arya Samaj also had the reputation of being a political society.

### ARYA SAMAJ ABROAD (i) EAST AFRICA

In the last decades of nineteenth century a good number of Gujaratis and Punjabis went to East Africa where a railway line was being constructed in Kenya from Mombasa to Lake Victoria.<sup>105</sup> There they settled down. European culture was becoming predominant in that area. As in India so there too, the Christian missionaries started their proselytising activities and were rapidly spreading the Biblical faith among the Indians too. Such activities were unbearable to the Arya Samajists in India. Hence a few Punjabi Arya Samajists went there and established Arya Samaj at Nairobi on 5th August 1903.<sup>106</sup> This is the first and the most important Arya Samaj of Africa. Since then it has been the centre of Arya Samajic activities.<sup>107</sup>

103. Ibid.

104. 55th; 56th & 57th Annual Report of Shrimati Arya Pratinidhi Sabha Rajasthan and Malwa, Ajmer—From 1 January 1943 to 30 April 1946, p. 42.

105. 'Sarvadeshik' November 1945, pp. 311-316. Article by Satya Deva Vidyalankar Secretary Arya Samaj Nairobi 'A glimpse into the History of Arya Samaj Nairobi' from 1903-1945.

106. Ibid.

107. We could not, despite our best efforts, gather the information as to who were the persons who took active part in the establishment of the Arya Samaj at Nairobi. The Arya Directory is silent over it. We also consulted the prominent workers of Arya Samaj in India but they expressed their ignorance.



The impact of Arya Samajic activities in India is clearly visible in the movement in East Africa. There also the shashtrarthas were held. But the effect of the split reached there too, though to a little extent only. The Arya Samajists here were discussing the advisability or otherwise of meat-eating in about 1905.<sup>108</sup> In 1910 a Kanya Pathshala was opened at Nairobi. This school was in existence at least till 1945 and was making good progress. About 380 girls were being educated there. This school advocated the cause of Hindi and also fostered nationalistic feeling among the students. P. Rishi Ram, Arya Muni and Krishna Deva issued pamphlets and delivered speeches at various places which gave impetus to the movement.<sup>109</sup>

Women's societies were also established in East Africa. The Arya Samajists of Africa invited the Arya Samajists of India to deliver speeches. Among the foremost Arya Samajists who went to Africa from India were Ishwar Dutt Vidyalkar, Swami Swatantranand, Pt. Chamupati, Pt. Buddhadeva Vidyalkar and Mehta Jemini. The lectures of these personalities resulted in the establishment of Arya Pratinidhi Sabha, East Africa, Nairobi in 1920. In the beginning only six Samajas joined it.

The work of the Arya Samaj reached a flourishing condition by 1935 when a deputation from Kanya Gurukul, Baroda, went there and played an important role in spreading the message of Arya Samaj. The Arya Samajists opened a school in East Africa at Nairobi but this school could not run for long as most of the workers in this cause were government servants and in the eyes of the government this work was not being considered appreciable.<sup>110</sup> The govern-

108. 'Sarvadeshik' November 1945, pp, 311-316 article by Satya Deva Vidyalkar, Secretary, Arya Samaj Nairobi 'A glimpse into the history of Arya Samaj Nairobi from 1903-1945,

109. Ibid.

110. Ibid.



ment put hurdles in their way and consequently they had to stop it. Arya Samaj could do practically nothing for the cause of negroes but still we can say that much was done in the field of education, in awakening nationalism and in fostering Vedic culture among the Indians living in East Africa.

## (ii) SOUTH AFRICA

Bhai Parmanand was the first missionary to go to South Africa in 1905. He delivered lectures at Natal, Capetown, Durban and various other cities. He also started 'Young Men's Association.'<sup>111</sup>

By and by the work of Arya Samaj began to spread in South Africa on a large scale. The Arya Samajists befriended Mahatma Gandhi in his cause.<sup>112</sup> Swami Shankaranand achieved success in stopping the Hindus from burying their dead. Hindu cremation grounds were established at several places. Through the efforts of Arya Samaj, the Hindus began to celebrate Dashera, Diwali and Holi festivals and greet each other with 'Namaste'.<sup>113</sup> Swami Bhawani Dayal advocated the cause of Hindi.<sup>114</sup> Through his efforts, the 'Nagari Pracharini Sabhas' were established at Lady Smith, Glunco Junction, and several other places. Some Shuddhis were also made.<sup>115</sup>

Swami Bhawani Dayal founded a weekly paper 'Hindi' both in Hindi and English at Durban in 1922. In 1924 Dayanand Shatabdi Mahotsava was celebrated in Natal.

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111. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part II p. 49.

112. 'Sarvadeshik' June 1928 pp. 12-15 article by Swami Bhawani Dayal Sannyasi 'Spread of Vedic religion in South Africa'.

113. Ibid—This was the unique contribution of Arya Samaj. Even in India the word 'Nameste' has come into currency through the efforts of Arya Samaj.

114. 'Sarvadeshik' July 1928, p. 9 -article by Bhawani Dayal Sannyasi 'spread of Vedic religion in South Africa'.

115. Ibid.



During the same year an Arya Pratinidhi Sabha was also established in Natal. Through the efforts of this Sabha the Arya Samaj workers obtained permission to spread vedic religion among the prisoners in Jails and also in hospitals and lunatic asylums. Such a privilege was hitherto granted only to Christian missionaries.<sup>116</sup> Arya Samaj can be credited in stopping to a great extent the increasing evils of meat-eating; drinking and debauchery.<sup>117</sup> "Even forlorn Arya Samajists living in the midst of jungles had built for themselves a reputation for sobriety and sexual chastity which appeared to reflect great credit on the movement of which they were exponents."<sup>118</sup>

### (iii) Other Countries

An Arya Samaj was established at London as early as 1886 through the efforts of L. Laxmi Narain who went there to study the Bar-at-Law course.<sup>119</sup> One contribution of the Arya Samaj in London was that Hindu corpses which were hitherto buried were henceforth cremated according to Hindu rites.<sup>120</sup> Dr. Bhaktram Saigal delivered a lecture on 'self religion' at the International Newyat Alliance, London which was appreciated by the people.<sup>121</sup> He was invited at various places to deliver lectures. Various preachers went to England yet it will be admitted that nothing substantial was achieved in London and the Arya Samaj did not spread there, as in East Africa.

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116. Ibid.

117. Mangala Nand Puri Sannyasi : My African Tour 1928, pp. 68-70.

118. Article by Chamupati Updeshak Punjab Arya Pratinidhi Sabha published in English monthly paper 'Vedic Magazine and Gurukul Samachar' Sept. 1926, p. 305.

119. Report of the International Aryan League—A Manuscript available at the International Aryan League Office, Delhi.

120. Ibid.

121. Letter of Dr. Saigal from London dated 71-0-30—published in 'Sarvadeshik' October 1930, p. 38.



Pt. Ayodhya Prasad Upadhaya went to U. S. A. and delivered lectures at the Second World Religious Conference at Chicago.<sup>122</sup> The Secretary of the World Fellowship of Faiths at Chicago requested the Secretary, International Aryan League, New Delhi through letter to permit Pt. Ayodhya Prasad to stay longer in the states.<sup>123</sup> The work of Arya Samaj did not find much headway in the States. The Arya Samaj also spread to South America, Fiji, Baghdad, Burma, and various other places. But barring India and East Africa it never became a force anywhere.

### **Arya Kumar Parishad in India**

In 1909, there was kindled a desire in the mind of the Arya Samajists of Rawalpindi to organise to Aryan Youths.<sup>124</sup> Prof. Sudhakar, Syt. Balbhadra and Prof. Siddheshwar, were the important personalities among them. Dr. Keshab Dev founded the Arya Kumar Parishad and became its first president.<sup>125</sup> The aim of Arya Kumar Parishad was to make the youths the active and truthful citizens of India and also to make them true devotees of God and Vedic religion.<sup>126</sup> With this aim in view the Parishad took recourse to distributing and publishing literature, to organise tournaments to conduct examinations in religious book.<sup>127</sup> The Parishad also organised yearly Arya Kumar Sammelans. Almost 125 examination centres were established. Prizes were also distributed

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122. 'Sarvadeshik' November 1933, p. 373.

123. "Now that P. Ayodhya Prasad has made the long journey to Chicago it seems important that he should remain somewhat longer to address various meetings to familiarise himself with our American institutions and to make know the noble character and achievement of your great movement."—Ibid.

124. History of Arya Kumar Sabha (Hindi) - A Pamphlet.

125. Ibid.

126. 'Niyamavali Arya Kumar Sabha' - Published by Secretary Arya Kumar Parishad, Delhi.

127. Manuscript 'Arya Kumar Sabha' available at Arya Samaj, Jaipur, p. 6.



according to merits. About 200 Sabhas all over India were affiliated to this Parishad.<sup>128</sup>

### International Aryan League or Sarvadeshik Sabha

After the formation of Pratinidhi Sabhas, which worked on a provincial basis, the necessity of a central body on country wide basis was keenly felt. The idea was first conceived as early as 1884.<sup>129</sup> But it was in 1900 that the idea took a concrete form and an informal committee of six persons including M. Munshi Ram was appointed to frame a draft constitution and rules.<sup>130</sup> Nothing, however, was done upto 25th September 1908, when the members of the committee gathered to give a final shape to the formation of such a body. This meeting was attended, apart from the members of the committee, by the Presidents of Arya Pratinidhi Sabhas of U. P., Punjab and C. P., and distributed the task of drafting, printing the rules and other necessary work to the noted members of Arya Samaj and decided to hold the first meeting of the Sarvadeshik Sabha on 31st August 1909, at Delhi. Twenty seven representative were elected from the provinces to hold the meeting.<sup>131</sup> Out of these twenty seven, seven each were elected from Punjab and U. P., four each from Rajasthan and Bengal, three from Madhya Pradesh and two from Bombay. Pandit Bhagwan Din was presiding on that day. But the first president elected for Sarvadeshik Sabha was Bansī Dhar Sharma.<sup>132</sup> Thus the Sarvadeshik Sabha, which is also known as the International Aryan League came into being in 1908. It was registered on 25th August 1914. One of the aims of this Sabha was to establish a Mahavidyalaya

128. Ibid.

129. A brief history of Sarvadeshik Sabha - (Hindi Tract) 1960-61.

130. Ibid.

131. A brief history of Sarvadeshik Sabha - A pamphlet.

132. Description of 27th Annual Work of Sarvadeshik Arya Pratinidhi Sabha 1910 - Published by International Aryan League, Delhi.



to prepare Upadeshaks to disseminate Vedic knowledge in India and abroad.<sup>133</sup> It also took up the task of resolving disputes arising within the Pratinidhi Sabhas. To promote Vedic knowledge it aimed at establishing a big library.<sup>134</sup> Upto 1934, thirteen Pratinidhi Sabhas including Arya Pratinidhi Sabha Fiji, Mauritius, Surinam and Dutch Guinea were affiliated to this Sabha. 'It is the central representative body of all the Arya Samajas, about 4,000 in India, Burma, Africa, Baghdad, Mauritius, Fiji, Trinidad, South America etc.'<sup>134</sup> Its seat is at Delhi. These provincial bodies, along with other Samajas of the places where the provincial representative body has not yet been formed, constitute this Central body named the Sarvadeshik Arya Pratinidhi Sabha, or International Aryan League. "This is the representative body of all the Samajas of the World."<sup>135</sup>

### Constitution of the Arya Samaj

To become a member of the Arya Samaj one is required to believe in the theories and doctrines propounded by Swami Dayanand on the authority of the Vedas. He is asked to believe the Bhasya of Swami Dayanand on the Vedas to be true and free from mistakes. Hence we agree with the 'Encyclopaedia of Religion and Ethics' when it mentions that the essential condition to become a member of the Samaj 'is the belief in the canons of Vedic Interpretation laid down by Swami Dayanand'.<sup>137</sup> These principles.

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133. 'Niyamavali'—Published by Sarvadeshik Arya Pratinidhi Sabha, Delhi, 1961.

134. Ibid.

135. G. P. Upadhyaya : The Arya Samaj and the International Aryan League of Delhi 1947, Ch. IV, p. 15.

136. Ibid p. 16.

137. Encyclopaedia of religion and ethics : Edited by James Hastings Vol. 2, Arthur Bunyan, p. 61 (a).



however, are nothing more than a bare skeleton which has to be provided with flesh and blood in order to give the body a definite shape.<sup>138</sup> Every member must pay one percent of his income to the fund of the Samaj of which he is a member.<sup>139</sup> This is an essential condition for all. There is no fixed amount. The rich as well as the poor is expected to contribute one percent of his or her income. That is why the Arya Samaj was never dominated by the rich, as the poor too could afford to pay the fixed percentage of the income.<sup>140</sup> The member who pays the required contribution for eleven months can be the 'Sabhasad'.<sup>141</sup>

If any member ceases to pay his one percent income to the Samaj he ceases to be a regular member and is not allowed a voice in the administration of the Samaj but even then he is not debarred from the religious benefits of 'Sanskara' etc.<sup>142</sup> The minimum age to enter the Samaj is eighteen.<sup>143</sup>

Besides its members every Samaj consists of an elected president, a vice-president, secretary, a treasurer and a librarian. Members are of two kinds : (1) Sadharan and (2) Arya Sabhasad (i.e.) ordinary and regular. 'A sub-committee of the latter forms the managing committee 'Antarang Sabha' of each Samaj'.<sup>144</sup>

(Amended bye-laws are in vogue at present)

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138. G. P. Upadhyaya : Origin, Scope and Mission of Arya Samaj, pp. 14-15.

139. Ibid, pp. 91-95.

140. Indravidya Vachaspati : Arya Samaj Ka Itihas Part I, p. 145.

141. Ibid.

142. G. P. Upadhyaya : Origin, Scope and Mission of Arya Samaj, Ch. XI, pp. 91-95.

143. Arya Directory, p. 11.

144. Pt. Vishnu Lal Sharma : A Handbook of Arya Samaj Ch. VI, p. 76.



In such provinces where the number of Samajas is sufficient, there are Provincial Representative Assemblies called the Arya Pratinidhi Sabhas. It is a representative body composed of delegates appointed by local congregations. Each affiliated Samaj has the right to send one delegate for every twenty members. Thus the form of the government of Arya Samaj is fully representative.<sup>145</sup> The effective members alone can vote in the election of office bearers and the committee. The various office bearers are elected for a year by ballot. 'Neither the committee nor the general body is empowered to make changes in the creed, or the constitution of the Samaj'.<sup>146</sup>

Every Arya Samaj contributes ten percent of its gross income to the funds of Provincial Representative body. But it (Provincial Assembly) 'has the right to raise and does raise funds for general or special purposes as its governing body may determine'.<sup>147</sup> This money is utilised in spreading the Vedic religion by honorary and paid preachers. The rules of management are subject to change by a general referendum of all the effective members in the province, but the creed is unchangeable.

The Sarvadeshik Arya Pratinidhi Sabha is the highest body of all the Samajas of the world with one exception i.e. the Arya Pradeshik Pratinidhi Sabha, which was never affiliated to it, though for a common cause all the Samajas and all the sections combine together. (This Sabha now stands affiliated to the S.A.P. Sabhas) Before the formation of the Sarvadeshik Arya Pratinidhi Sabha, the Paropkarini Sabha was the highest body.

Though a Hindu organization, the Arya Samaj is open to all regardless of caste, colour or nationality who 'subscribes

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145. Encyclopaedia of religion & ethics : Edited by James Hastings  
Volume 2, Arthur Bunyan, p. 61 (a).

146. Lala Lajpat Rai : The Arya Samaj, pp. 152-153.

147. Ibid.



to its principles and desires to be enrolled as a member whether he be a Hindu or not'.<sup>148</sup> There have been cases of Mohammedans and Christians becoming members of the Samaj.<sup>149</sup>

The Arya Samaj has a democratic constitution. The head and other office bearers too are elected. An incapable head can be removed.<sup>150</sup> There is no pope, no guru, in Arya Samaj. On the question of dispute, a reference is made to all the members of the Samaj 'and majority of votes prevails'.<sup>151</sup> This treats every individual as important and makes him feel the responsibility for the well being and solidarity of the Samaj. The representatives are elected every year. No money is required to seek the election. The Samaj never debar its members from joining any other party. No other religious preacher has given such a liberal and flexible form to his religious organization. The ordinary Christian has no hand in the election of important office bearers of Protestant Church. The Roman Catholics hold Pope as their guru, the Mohammedans hold Khalifa as their head, but in Arya Samaj no importance is given to any individual, howsoever, great he may be. It will be no deviation from truth to hold that Dayanand was the first man in modern India to lay the ground for the growth of democratic constitutions in the country. The Constitution of the Arya Samaj is 'free from invidious classification, man and woman, high and low, poor and rich, all are alike in the eye of the constitution. It knows no distinction. It admits of no barrier'.<sup>152</sup>

148. Ibid, pp. 80-81.

149. 'Arya Magazine'—November 1883.

150. Vide Dayanand's advice to Shyamji Krishna Verma on 4 March, 1879—P. Bhagwat Dutt : Letters and advertisement of Rishi Dayanand, p. 144.

151. G. P. Upadhyaya : Origin, Scope and Mission of Arya Samaj, Ch. XI, p. 93.

152. G. P. Upadhyaya : The Arya Samaj and the International Aryan League of Delhi 1947, Ch. IV. p. 16.



## Methods of Work of Arya Samaj

The Arya Samaj in its methods of work 'follows in general the methods current among the various missionary Societies working in India'.<sup>153</sup> It takes recourse to publication of pamphlets and distribution of tracts, starting educational institutions and running newspapers etc. There are two sections of preachers, honorary and paid. The former class consists of clerks, teachers, pleaders, physicians etc. who are mostly English knowing people and are in regular employment. The paid teachers are full time workers and are mostly educated only in the provincial language. The College party, it is interesting to observe, places more emphasis on education, while the Mahatma party on preaching.

### Review of the expansion of Arya Samaj upto 1947: A Resume

In the whole of India in 1947, there were about 3000 Arya Samajas and one thousand in foreign countries.<sup>154</sup> Under Arya Pratinidhi Sabha U.P. there were 575 Arya Samajas. Under Punjab Arya Pratinidhi Sabha including Quetta and Baluchistan, there were 795 Arya Samajas before the partition, under the College Section Punjab 279, under the Arya Pratinidhi Sabha, Rajasthan, Malwa and Ajmer 155, under C.P. 91, under Behar 135, under Bengal and Assam 65, under Bombay Presidency 65, under Sindh 39, under Hyderabad 141, under Madras 12, Mysore 11, Malabar 2, Karnatak 2, S. Kanara 9, Arya Pratinidhi Sabha East Africa 32, Burma 17.<sup>155</sup>

153. Encyclopaedia of Religion & Ethics : Edited by James Hastings  
Volume 2, Arthur Bunyan, p. 61 (b).

154. Manuscript regarding the number of Samajas at various places,  
available at International Arya League, Delhi, p. 6.

155. Publisher Sarvadeshik Arya Pratinidhi Sabha, Delhi : Index of  
the Sabhas and Arya Samajas in India and abroad.



Besides, in 1947 there were 200 Sabhas and up-Sabhas.<sup>156</sup> The Arya Veer Dal had about 540 branches spread in India, Nepal and Africa. The number of Arya Kumar Sabhas reached 200. Besides, 260 schools and colleges, 2000 primary and middle schools both for boys and girls, 60 Gurukuls and Kanya Gurukuls, 200 Sanskrit Vidyalayas and charitable dispensaries, 200 pathashalas for untouchables, one Dayanand engineering college at Kanpur, 200 orphanages and goshalas, 500 Guest houses and Akharas, 300 libraries and vachanalayas were being run under the auspices of Arya Samaj. The number of preachers and Bhajniks went to 1000. The number of Arya Samajists reached thirty lakhs and the number of registered members was one lakh. The number of students reading in the Arya Samaj institutions went to one lakh and twenty six thousand and the expenditure amounted to Rupees 40,00,000 per annum.<sup>157</sup>

It is interesting to note that the Arya Samaj spread more in Punjab than in U.P. despite the fact that Dayanand received his education in U. P., started his preaching career from U. P. and also established a paper 'Bharat Sudasha Pravartak' at Farrukabad and held important shastrarths at Kashi and Brindaban. The reason seems to be historical. Punjab had been the door of entrance for Muslims and hence the superstitions and social orthodoxy were less prevalent in Punjab. Secondly, Punjab had workers like Guru Dutt Vidyarthi and Lala Lajpat Rai whose magnetic personalities spread the movement.

Indeed, it was a mighty movement which influenced every aspect of human life in India. Writes Mr. Upadhyaya, "The Arya Samaj is just like the Earth's gravitation which, though invisible and imperceptible pervades all activities and

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156. Manuscript regarding the number of Samajas at various places, available at International Aryan League, Delhi, pp. 6-8.

157. Ibid.



affects all movements (in India)''<sup>158</sup>

### Conclusion

There were three movements of reform which marked the renaissance in modern India viz., Brahmo Samaj of Bengal, the Prarthna Samaj of Bombay and the Arya Samaj. Arya Samaj was country-wide movement and principally strong in Northern India. The founder of this movement was a practical idealist. He is to be counted not only among the ranks of scholars like Shankaracharya and Ramanujacharya but 'among the galaxy' of men of action like the great Guru Govind Singh'.<sup>159</sup> Guru Govind Singh created an irresistible khalsa out of the poor and down-trodden peasantry of Punjab. "It was the ambition of the Swami to refashion the entire Hindu society into a vital, well knit brotherhood of men, bound by the ties of a simple but well understood code of behaviour''.<sup>160</sup>

The name 'Arya' is a patriotic religious name. As the name implies, the movement was responsible to a very great extent in awakening patriotic sentiments. It is more a social and political term than religious. In this respect it completely differs from the two order theistic and reforming movements of modern India, the Brahmo Samaj and the Prarthna Samaj. Unlike Brahmo Samaj all the principles of Arya Samaj were based on Hindu Shastras. Sir Herbert Risley gives the Arya Samajists the credit "of a definite creed resting upon scriptures of great antiquity and high reputation" and characterises their teaching as "bold and masculine and free from the limp eclecticism which has proved fatal to the Brahmo

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158. G. P. Upadhyaya : Origin, Scope and Mission of Arya Samaj 1940, Ch. I, p. 4.

159. Article by N. C. Mehta : Dayanand Commemoration Volume, p. 218.

160. Ibid.



Samaj".<sup>161</sup> Discussing the causes of the success of Arya Samaj Mr. Blunt I.C.S. wrote : "The Arya Samaj alone has provided a manly and straightforward creed which is in all essentials thoroughly Hindu."<sup>162</sup>

Under the leadership of Keshab Chandra Sen, Brahmo Samaj began to absorb more of Christian influence. Keshab Chandra Sen himself was much influenced by Christianity. Dayanand regretted it and criticised the Brahmo Samaj in strong terms. To his mind, India could be regenerated only by following the Vedic path shown by Arya Samaj. "If you are anxious for the advancement of your country", he said, "you would do well to join the Arya Samaj and conduct yourselves in accordance with its aims and objects..... No other Samaj or society can equal the Arya Samaj in its power to raise Aryavarta. It will be a very good thing, indeed, if you would all help this Samaj, as the capability of a Samaj or Society to do good depends not on any single individual but on all the members that support it".<sup>163</sup>

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161. Sir Herbert Risley : The Peoples of India 1904, p. 244.

162. Census Report for U.P. for 1911, p. 143.

163. Dayanand Saraswati : Satyarth Prakash 32nd Edition Smt. 2015. Ch. XI, p. 322.



## CHAPTER III ARYA SAMAJ AS A MOVEMENT OF RELIGIOUS REFORM

### Historical Background

We have attempted to describe in the first Chapter the religious conditions prevalent during the time when Dayanand was touring the country. The Vedas, though recognised as 'Divine Revelation, by all Hindus, were read by none. Indeed they had become sealed books and even the Sanskrit scholars had forgotten the Vedic philosophy. The pandits read Bhagwat and Puranas which, according to Dayanand, were the root cause of all the religious and social evils in the country. The rulers of several states e.g. Banaras and Udaipur were ignorant of Sanskrit and had to trust the Pandits. They were guided by pre-conceived notions and did not possess an open mind to cherish new ideas.

Hinduism was attacked by aggressive Islam and Christianity. Dayanand did not take long to realise that this state of affairs arose partly from the internal decay of his own religion which was "a vast congeries of faiths, ranging all the way from the strict Advait doctrine of Shankaracharya to the crudest and grossest superstitions embodied in the Tantras, the whole being held together in a kind of external unity by the vast hierarchical organisation of caste".<sup>1</sup> It was difficult to define Hinduism. "Agnostics, pantheists, devil-worshippers—all alike lay claim to a place within the fold, and their claim is undisputed".<sup>2</sup> There were Brahman-Christians in Madras. The Muslims of the Deccan adopted

1. Encyclopaedia of Religion & Ethics : Edited by James Hastings  
Volume 2 Arthur Bunyan page 58 (b).
2. Macnicol : The Making of Modern India, p. 213.



various Hindu conventions and ceremonies.<sup>3</sup> Religion had nothing to do with character or morality and was confined solely to the observance of 'tilak' and 'chauka' etc. These conditions were minutely observed by Dayanand, and were responsible for the evolution of his religious ideas.

### Dayanand's Concept of Religion

Dayanand's conception of religion<sup>4</sup> was radical and rational. To know true religion, he believed, one should be free from prejudices, because according to Dayanand, the prejudiced man would try to prove even his error as truth and the truth of the opponent as error. Trying to give a definition of truth, Dayanand observes : 'To speak of, to write about, and to believe in a thing as it is, constitutes truth'.<sup>4</sup> Dayanand holds that the human soul possesses the capacity to ascertain truth but through the force of wrong-headedness, ignorance, self-interest and obstinacy it forsakes the path of truth and inclines towards untruth. "Equitable dealings, the acceptance of truth and the rejection of untruth, under all circumstances, constitute the true conduct of life, or religion, and the reverse of this is irreligion".<sup>5</sup> It follows, therefore, that religion according to Dayanand comprises of three things. Firstly the equitable dealings, secondly the acceptance of truth and lastly, the rejection of untruth. A man, who accepts the truth but does not condemn the untruth is not religious according to Dayanand. Secondly, a man who accepts the truth and rejects untruth but does not follow the true conduct of life is also not religious. Now, how is true conduct of life determined ? Dayanand holds that 'The vedas alone are the supreme authority of true religion—the true conduct of life. Whatever is enjoined by the Vedas we hold to be right ; whilst whatever is condemned by them we believe to be wrong'.<sup>6</sup> Dayanand's right conduct of life is constitut-

3. G. T. Garrati : An Indian Commentary Part I, 1928, Ch. I, p. 16.

4. Dayanand Saraswati : Satyarth Prakash—32nd Edition, Smt. 2015, Introduction p. ii (1958).

5. Ibid, p. 39.

6. Ibid, p. 54.



ed of ten chief characteristics—firmness of mind and contentment, spirit of forgiveness, devotion of mind to virtue, honesty, cleanliness (bodily and mental), direction of the senses in the path of rectitude, development of ones' intellect, correct knowledge of all things, truthfulness, and freedom from wrath and other evil habits. Such a right conduct is determined firstly by the Vedas and secondly by the learned and true men. Dayanand is in agreement with Manu who says, "people should always bear in mind that whatsoever is done by learned men—good and true—who are free from inordinate affection and hatred, or whatsoever is known to be true by the testimony of the inner monitor is the true conduct of life".<sup>7</sup>

Every thing unrighteous has to be rejected. An unrighteous conduct apart from being a sin, will also keep one away from peace and happiness. Even obedience to a law as propounded by persons destitute of Vedas is irreligion as, according to Dayanand, a person obeying such laws will fall "into hundreds of kinds of sins and vice".<sup>8</sup> And the person obeying the commandments of Vedas and following the right conduct of life will obtain emancipation. It follows, therefore, that religion, truth, law, emancipation and right conduct are all synonymous to Dayanand. Hence, religion according to Dayanand cannot be multiple. It should be only one. 'As there is only one God, there should be but one religion in the world'.<sup>9</sup> This one religion is the Vedic. 'It is a well known fact that 5,000 years ago in the whole world there existed no other religion but the Vedic'.<sup>10</sup> After Mahabharat, Dayanand holds, several other religions and their sects came into vogue due to the mutual wrangling of the people and especially the learned men. 'If all these men were not immersed in selfishness and were prone to further

7. Manusmriti II, I—Ibid Ch. X, p. 212.

8. Dayanand Saraswati : Satyarth Prakash, Ch. VI, pp. 114-115.

9. H. B. Sarda : Life of Dayanand Saraswati, p. XCIV.

10. Dayanand Saraswati : Satyarth Prakash—Introduction to Ch. XI, p. 225.



the interests of all, it is very likely that the whole mankind may have one common religion'.<sup>11</sup> Dayanand has expressed his concept of religion in a very clear language. 'I believe in a religion based on universal and all embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called primeval eternal religion, which means that it is above the hostility of all human creeds whatsoever'.<sup>12</sup>

Dayanand gave a statement of his beliefs at the end of Satyarth Prakash. He has clearly mentioned that he has no aim to found a new religion or sect. His sole aim was to believe in truth and assist others to tread on the same path.

### Dayanand's Concept of the Importance of the Vedas

Dayanand held that the books Rig Veda, the Yajur Veda, the Sam Veda and the Atharva Veda—the Mantra Samhitas only constitute the Vedas.<sup>13</sup> Hitherto the Pandits had believed that the Mantra Samhitas and the Brahmanas together constituted the Veda. Dayanand held that the Mantra Samhita i.e. the collection of Mantras alone were the Vedas and the Brahmanas were merely the expositions of the Mantras and not a part of the Vedas themselves. Hence the Mantra Samhita and Brahmanas were, according to Dayanand, distinct from each other. He also held that the Vedas did not contain the biography of any person or the stories of any particular event. The Vedas were revealed by God. These (Rig, Yajur, Sama, and Atharva) were revealed to four Rishis, Agni, Vayu, Aditya and Angira respectively.<sup>14</sup> The Vedas, according to Dayanand, were revealed in Sanskrit as Sanskrit 'belongs to no country, and is the mother of all other languages'.<sup>15</sup>

11. Ibid.

12. Ibid p. 502.

13. Dayanand Saraswati : Rigvedadi Bhashya Bhumika 1950—3rd Edition.

14. P. Lekhram : Life of Maharshi Dayanand, (Urdu) p. 725.

15. Dayanand Saraswati : Satyarth Prakash, p. 165.



Holding the Vedas as eternal Dayanand argues that 'God, being eternal. His knowledge and attributes must necessarily be eternal, because the nature, attributes and character of an eternal substance are also eternal and vice-versa'.<sup>16</sup> Vedas are revealed in other worlds too which means that the other planets i.e. the Sun, the Moon are inhabited like this earth and the same Vedas are revealed there. In his own words, 'Just as the policy of a King is the same in all the countries under his rule, so is the Vedic system of Government of King of Kings identically the same in all the worlds over which He rules'.<sup>17</sup>

As to the question why the Vedas could be regarded as revelation, Dayanand has advanced the following arguments in corroboration of his view. To his mind the first test of Revelation is that 'it should be as old as man'.<sup>18</sup> No other religious books, according to Dayanand, claim such origin except the Vedas. Secondly it should contain nothing against nature and reason.<sup>19</sup> Except the Vedas no other book, to his mind, can pass this test. To Dayanand's mind reason alone should be the touchstone of truth. Thus the Vedas gratifying all his tests were the Divine knowledge bestowed by God for the welfare of mankind. As the Vedas were the Divine Revelation, they were meant for the whole of mankind, and were to be read by all including Shudras and women and lastly, they were the store house of all knowledge including the knowledge of science, of railways, of telegraph and of various other inventions. Being divine knowledge the Vedas were proof unto themselves i.e. they were their own authority, while other books were dependent upon Vedas for their authority.<sup>20</sup> Dayanand has made a clear distinc-

16. Ibid p. 167.

17. Ibid p. 189.

18. Pt. Vishnu Lal : Handbook of the Arya Samaj Ch. IV, p. 35.

19. Ibid.

20. Dayanand Saraswati : Rigvedadi Bhashya Bhumika, p. 401.



tion between the Rishi made and non-Rishi made Granthas. Hitherto, any Sanskrit work was taken to be a Shashtra and an authority. But Dayanand clearly mentioned the names of the books he held as Shastras. Apart from the Vedas which he held as Divine Revelation, he recognised the following other books as authority i.e. four Up-Vedas sub-Vedas (a) Ayurveda (Medical Science) (b) Dhanurveda (Science of Government) (c) Gandharva Veda (Science of Music) and (d) Artha Veda (Science and practice of mechanical arts) also called Shilp Vidya.<sup>21</sup> Apart from these books he recognised the six Darshans of Hindu philosophy as authority and also Manusmriti, Valmiki Ramayan, Vidurnity and some selections from Mahabharat.<sup>22</sup>

Dayanand had rejected all the commentaries written by various scholars like Mahidhar, Sayan, Uvat as false. These commentaries were based on 'Kaumudi', the popular work in Sanskrit Grammar. Dayanand, as taught by his Guru, rejects the claim of Kaumudi to be an authority.<sup>23</sup> Dayanand advocated the study of Fanini and Ashtadhyayi and

21. Vide his advertisement in Sanskrit in 'Shole Tur' 27 July 1869 — Bhagwat Dutt : Letters and Advertisement of Rishi Dayanand, pp. 1-3.

22. Dayanand Saraswati : Satyarth Prakash, Ch. I, p.18. He has also given us a test to know the distinction between Rishi-made and non-Rishi-made Granthas. The Rishi-made Granthas begin from Atha or now and not from 'mangalacharan' like 'Hari Om' or 'Shri Ganeshaya Namah'. Dayanand says, "Nowhere in the Vedas and Shastras is the word 'Hari' written in the beginning. Hence a book ought to start with 'Atha' (Now) or 'Om'—Ibid.

But all these works are regarded by Swamiji as works of a dependent character. Further in his own words, "They are held to be authoritative in so far as they conform to the teachings of the Vedas. Whatever passages in these works are opposed to vedic injunctions I reject them entirely."—Ibid p. 503.

23. His Guru Virjanand held 'Kaumudi' in such abhorrence that he once requested Mr. Priestley, the officiating Collector of Mathura 'to get hold of every copy of the Kaumudi existing in the land and to have it thrown into the Jamuna'. Bawa Chhajju Singh : The Life and Teachings of Swami Dayanand Saraswati, p. 70.



Mahabhashya. He also advocated the study of Nirukta Nighantu which were the key to unlock the Vedic treasure. Thus, Dayanand differed from the various Acharyas in three things. He considered only the Samhita portion as Divine Revelation. Secondly, he rejected the commentaries of Mahidhar, Sayan and Māx-Muller. Thirdly, he also rejected Kaumudi which, to his mind, had only perverted the meanings of the texts resulting in social and religious evils e.g. there was the belief that the Vedas contained polytheism, idol worship and advocated meat eating and animal slaughter. Dayanand held that the Vedas did not contain any of these things nor did they contain incarnation theory. It was only the commentaries that gave such a twist to the original writings. As these evils were supposed to emanate from the Puranas, Dayanand rejected the Puranas too.

According to Dayanand the knowledge of the most recent scientific inventions was contained in the Vedas. The Law of Gravitation, the knowledge of Cosmology and of Algebra and Geometry were all contained in the Vedas. "All bodies, Sun, Moon, Earth etc. revolve in their orbit in the Cosmos".<sup>24</sup> In his 'Introduction to the commentary on the Vedas', Dayanand has discussed at length the question of steamers, airships and steam driven cars. It is, according to him, exhorted in the Vedas that man should construct three kinds of conveyances for use on—land, water and the sky—cars worked by steam for landsteamers and boats for the ocean and airships for flying, driven by fire, air and electricity. These conveyances are to be built with silver, iron and copper.<sup>25</sup>

Dayanand's object in holding the Vedas as the book having the methods of scientific inventions was 'not to give the Hindu matter and occasion for boasting, but to lift him from slough of despondency into which he had fallen, and to

24. Yajurveda 3, 6.

25. Dayanand Saraswati: Introduction to the commentary on the Vedas (translated by Pt. Ghasi Ram—1958) Ch. XVII, p. 168.



give him leverage for the removal of the great burden that lay on his mind'.<sup>26</sup>

### Importance of his Theory of Divine Revelation

Before commenting on this doctrine, let us first observe the problem of the regeneration of India as it presented itself to Dayanand's mind. He found himself confronted with various faiths, both indigenous and foreign. Hinduism itself had ramified into thousands of sects 'from the strict advaita doctrine of Shankaracharya to the crudest and grossest superstitions embodied in the Tantras, the whole being held together in a kind of external unity by the vast hierarchical organisation of caste'.<sup>27</sup> The country faced political climate and was passing through a period of transformation on account of the advent of machines. The scientific environment consisted of the spectacle of telegraph, railways and wires, etc. Dayanand was interested not only in the thought of India as embodied in the scriptures but also realised the importance of the progress made by Europe in various fields, especially in scientific inventions. He wanted the synthesis of the 'old and the new, of the East and the West, in such a way as to guarantee the intellectual and spiritual supremacy of the Indian people, do full justice to the attainments of other nations, and provide a universalistic programme of religion. The solution of this problem was found by Swami Dayanand in the doctrine of the Vedas as the revealed word of God'.<sup>28</sup> There is ambiguity according to the encyclopaedia of religion and ethics in the word Veda. It is God's knowledge, which is one thing, and it is the composition of Aryan literature known as four Vedas, which is quite another. The Vedas being regarded as God's knowledge and the pattern according

26. Lala Lajpat Rai : The Arya Samaj, p. 253.

27. Encyclopaedia of Religion and Ethics : Edited by James Hastings Volume 2, Arthur Bunyan p. 58 b.

28. Ibid.



to which creation proceeded, it follows that every modern scientific invention must be at least germinally present in the Vedas. "The science of the West, then, is but the realisation of the scientific programme anticipated by the seers of the East over one hundred million years ago. To the ancient East belonged the faculty of seeing, to the modern West belongs the faculty of doing. The programme comes from the East, the realisation from the West. In this way Swami Dayanand sought to render to the East the things which belong to the East, and to the West the things which belong to the West. Thus the West, in realising the principles laid down in the Vedas, is unconsciously following the Vedic religion'.<sup>29</sup>

Dayanand was so much influenced by the Vedas that he associated the cause of degeneration of the country to the neglect of the study of the Vedas. He raised the slogan 'Go back to Vedas.' which meant that the country should be purged of all its superstitious beliefs sprung after Mahabharat. In his concept of India, there was no place for idol worship, incarnations, tirthas, ghosts, and spirits, child marriage, unmatched marriages, caste system, or inequality between man and man. He also believed in the unity of religion—for him the true religion was the Vedic religion—Islam and Christianity having originated after Mahabharat could not be placed in that category. He also imagined the picture 'when Indian kings exercised sovereignty over Afghanistan, Baluchistan, Tibet and Indian colonists colonised Egypt, Rome, Greece, Peru and Mexico'. To Dayanand's mind the Vedic period was the brightest period of history.<sup>30</sup>

Dayanand's powerful propaganda for the dissemination of Vedic religion 'acted as a double edged sword'.<sup>31</sup> It relieved Hindu religion of many of its superstitions and

29. Ibid p. 59 a.

30. Munshi Ram & Ram Deo : Arya Samaj and its detractors Ch. I, p. 30.

31. K. C. Vyas : Social Renaissance in India Ch. III, p. 83.



simultaneously brought into close contact the different sections of the Hindus as they were made aware of the common source of their religion. Hitherto the various sects e.g. Shaivism, Vaishnavism and others had indulged in mutual wrangling by considering themselves quite separate from others. Dayanand awakened them and reminded them of the Vedas to be their common heritage. It inspired the Hindus with pride by pointing out to him the great value of their culture and prepared them for making sacrifices to preserve such heritage. On the other hand it tried to oust the superiority complex from the minds of the Europeans who considered their own culture to be far superior to the Eastern.

Here it should be noted that Dayanand was not the first Acharya to declare the Vedas as Divine Revelation. From time immemorial Vedas were being considered to be Divine knowledge. But hitherto by Vedas, people generally understood the Upanishads. Dayanand advocated the view that only the Mantra Samhitas were Divine Revelation and he condemned the Puranas. It may be noted that Shankaracharya too had no faith in the Puranas but did not condemn them. Thirdly, Dayanand laid a clear distinction between the 'Rishi' made and non-'Rishi' made 'Granthas'. Non-'Rishi' made 'Granthas' could never be 'Shastras', 'Puranas', according to him were non-Rishi made books. These were composed by scholars who were not Rishis, and hence were liable to be rejected. Fourthly, he held that Vedas did not sanction idolatry, nor the incarnation theory, nor animal slaughter and meat eating. This was another unique contribution made by Dayanand. Fifthly, he rejected all the prevalent commentaries on Vedas as false and held that the Vedas need not be studied through 'Kaumudi' the well known popular Grammar, but with the help of Panini's work on Grammar. Sixthly, he associated the country's degeneration to the neglect of the study of Vedas and held that the country could be



regenerated only by going back to the Vedas. Lastly, he held that the Vedas contained the knowledge of all the scientific inventions like steam engines and railways and telegraphs.<sup>32</sup>

### Campaign Against Idol Worship

As already observed, Dayanand rejected everything that was anti-Vedic. Idol worship being one of such evil practices he condemned it altogether. Moreover, according to Vedas "people who worship earth, trees, bodies, in place of God are foolish and are liable to fall into the hell of pain and sorrow".<sup>33</sup> Dayanand associated idol worship with the economic, political, religious and social degeneration of India. Millions of rupees are spent in erecting temples which leads to poverty and indolence. People lost unity of faith as they worship idols in different forms, names etc. They become effortless as they depend much on their idols for the defeat of their enemies. Dayanand writes in Satyarth Prakash, "They (Idol worshippers) are robbed of their independence and reduced to the condition of a subject race, suffer in a hundred different ways like the pony of the baker and the donkey of the potter".<sup>34</sup> The priests become debauch and gratify their bestial appetites as their god requires a wife or several wives and foolish people offer their girls to the temple who in actual practice become the paramours of the priests and their friends.<sup>35</sup>

Idolatory is the vilest force that disintegrates the people. All idols are imaginary. And no two people can have like imagination. Therefore mutual jealousies and competitions arise. 'One saint appeals to one set of people and another to another. This also leads to differences till people come to

32. In his book 'Introduction to the Commentary on Vedas' he has dealt with the subject in details.

33. Yajurveda XL, 9.

34. Dayanand Saraswati : Satyarth Prakash, p. 261.

35. R. P. Paranjpye : The crux of the Indian Problem, Ch. IV, p. 33.



blows'.<sup>36</sup> The Idol, even if used as symbol, acts perversely in the long run. 'Similes and metaphors so very common in human language, when reduced to painting, always miscarry'.<sup>37</sup> For illustration 'Ranjit Singh was the lion of Punjab' is a common saying. All one knows that the sentence signifies the lion-like bravery of the Sikh leader. But the figure of the lion will lead astray from the sense represented by the sentence. This symbolisation will mislead ignorant masses for whom such kind of worship was prescribed. But the most dreadful accompaniment of idolatory is superstition. It makes the people meek. Even the great warriors, who are capable of miracle in a battle field, tremble like an aspen leaf when a fanciful fear takes them into their grip. To Dayanand's mind idolatory has never helped any one in the path of self-realisation.

One more factor is worth noting. Idols excite the rage and envy of the enemy too easily and when some harm is accrued to the idol the believers become weak. History can cite several instances in corroboration of this view. 'Christian missionaries in several cases could make easy converts among the people whose Gods and Goddesses they successfully defy'.<sup>38</sup>

So emphatic Dayanand was in his condemnation of idol worship that on being asked by priest Lucus, 'what would you say when you are put up before the mouth of a cannon and asked either to bow the head before the idol or to be blown away'? Dayanand replied, 'Blow away'.<sup>39</sup> At Udaipur when the Maharana offered a proposal to Swamiji seeking to offer the Jagir of Eklingji Mahadeva on condition of his giv-

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36. G. P. Upadhaya : Dayanand's Contribution to Hindu Solidarity, Ch. IX, p. 65.

37. Ibid.

38. Ibid.

39. H. B. Sarda : Life of Dayanand Saraswati p. 157.



ing up condemning idol worship, he grew frantic and told the Maharana in indignation, "You hold out a temptation to me and want me to break the commands of Almighty God. This small state of yours with its temple which I can traverse in one run, can never persuade me to violate the commands of the Vedas and God. Please remember that never shall I give up Truth or hide it. Please think well before you talk to me like this".<sup>40</sup>

He held discussions and shastrarths and stressed his views at Pushkar, Ramghat, Karnwas, Soron, Farrukabad, Kanpur, Banaras, Mirzapur, Arrah, Broach, Rajkot, Ahmedabad, Bombay, Poona, Gujranwala and various other places and worsted the Pandits who held that idol worship was enjoined in the Vedas.<sup>41</sup> Of all these Shastrarths, the shastrarths of Karnwas and Banaras were more important. At Banaras over fifty thousand people attended the shastrarth. When the Pandits were defeated they hired goondas to attack Swamiji but he went on preaching his ideas.<sup>42</sup> Through the Kashi Shastrarth, Dayanand's fame spread all over the country. The result flowing from these Shastrarths was that at some places people threw idols into the Ganga, and at other places they accepted defeat and began to donate money to 'Pathshalas' instead of temples and accepted Dayanand as their Guru.

But Dayanand was not a pioneer in condemning idol worship. Numerous saints had been condemning it for the

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40. Ibid p. 282.

41. 'Shastrarths of Swami Dayanand' A Manuscript available at the Arya Samaj Library, Ajmer.

42. Kashi Shastrarth—A pamphlet.

At Rajkot a correspondent wrote in an article lionizing Dayanand's services that India would have not come to such a plight if there were a dozen men like him—D. N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 319.



past so many centuries. Guru Nanak had condemned it. Kabir had also condemned it. But there were wide differences as to the aims and objectives of their condemnation. Kabir condemned such worship holding it as a superfluous means of self-realisation. Other saints like Dadu and Rai Das condemned it holding it to be an inferior path of realizing God. Dayanand comes closer to Kabir who ridiculed idol worship and strongly condemned it. But Kabir did not associate this worship with the social, economic and political degeneration of the country. Dayanand associated it with the degeneration of the country. Moreover Kabir had no knowledge of the Vedas, while Dayanand was a scholar of Vedas. Thus the grounds on which Dayanand condemned idol worship were some what different from those of other saints.

### Cow Protection

Dayanand was a firm believer in Vedas as to his mind these were the Revelation. Vedas say, "In order to get wealth and food grains, may cows, which should never be slaughtered, become more and more numerous. May cows with their calves be free from ordinary diseases as well as such dangerous diseases as tuberculosis. May sinful persons and thieves never become masters of cows. May the cows of these persons who protect them go on increasing, and may they have long lives. Oh God, protect the cattle of the virtuous".<sup>43</sup>

Dayanand's approach to the problem of cow protection was unique. His point of view was governed by feelings of humanity and knowledge of economics and not by a sentimental veneration for the cow. He advocated the preservation of all animals. This view was reiterated by him more than once. The cows' life was as sacred to Dayanand as the life of other animals e.g. a horse or an elephant.<sup>44</sup> But to his mind a cow was more useful than other animals.

43. Yajurveda 1, 1.

44. H. B. Sarda : Life of Dayanand Saraswati, Ch. XXVIII, p. 463.



Secondly, during those days an idea was prevalent among the people that only meat diet could make a man physically strong. Dayanand combated this belief by advocating a milk diet, which implied cow protection.

In his book 'Gaukarunanidhi' he has explained the benefits of the protection of cows purely on economic grounds. He adopts a mathematical approach to the problem and says that if out of two cows, one yielded two seers of milk and the other twenty, then the mean yield of each would be eleven seers. Thus in a month the quantity of milk would be almost eight maunds and a quarter. Barring the period when the cow ceases to give milk, the quantity of milk will be ninety-nine maunds. One thousand nine hundred and eighty persons can be fed on this milk, if it is boiled and sufficient quantity of rice and sugar mixed in it. Thus Dayanand explained in details his view point for the protection of cow.

He further emphasises the usefulness of the male calves. A farmer can produce, in a year with the aid of a pair of bulls, 200 maunds of corn and with three pairs, 600 maunds. On an average, a bull works for about eight years which means that three pairs of bulls will help to grow 4800 maunds of corn during their life time. Now taking into account the quantity of corn for one meal of a man say, a pound and a half of corn, the corn grown with the help of three pairs of bulls during their life time will be enough to feed 2,56,000 persons at a time. But if a cow is killed only 80 persons can be fed on her flesh. "Hence to kill such a useful animal for the selfish satisfaction of a few and thereby deprive innumerable people of the benefit derived from it, is a great crime and a great sin".<sup>45</sup>

In his Satyarth Prakash he has also pointed out the utility of buffaloes. 'But the milk of the she-buffaloes, how-

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45. Dayanand Saraswati: Gaukarunanidhi. p. 1. 15th Edition Smt. 2006 (1949).



ever, is not so useful in promoting the growth of intellect as a cow's.<sup>46</sup>

Dayanand was the first man in modern India to raise his voice against cow slaughter. He held discussions with Colonel Brooke, the Agent to the Governor General in Rajputana and convinced him regarding the harm accrued on account of cow slaughter.<sup>47</sup> He made up his mind to go to England to represent to the Queen and the Parliament the desirability of stopping cow killing but his idea could not come into shape on account of his sudden demise.<sup>48</sup> He also requested Mr. Muir the then Lt. Governor of N.W.P. (now U.P.) to use his good offices to moving the India office to stop cow slaughter in India. As Swamiji believed that cow-slaughter was doing irreparable loss to India and that the health promoting diet e.g. Ghee and milk were becoming scarce, resulting in various diseases and pauperising the agriculturists and peasants, who formed the backbone of the nation, he made cow protection a principal plank in his platform and preached it wherever he went.<sup>49</sup>

Dayanand advocated the reservation of Government forests and suggested that free pasture lands be set apart in every village and town in India.<sup>50</sup> His lecture at Agra resulted in the establishment of Gaurakshini Sabha and a sum of Rs. 1,100/- was subscribed by the people for cow protection. A few Muslims were also among the subscribers.<sup>51</sup> Another Muslim Rais Aivaz Khan visited him several times and became a staunch supporter of cow protection and pledged

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46. Dayanand Saraswati : Satyarth Prakash 32nd Edition, Smt. 2015, (1958) Ch. X, pp. 220-221.

47. H. B. Sarda : Life of Dayanand Saraswati, p. 47.

48. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 667.

49. H. B. Sarda : Life of Dayanand Saraswati, p. 278.

50. Dayanand Saraswati : Gaukarnanidhi—A Pamphlet.

51. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 631.



to propagate his views among the Muslims.<sup>52</sup> Swamiji himself established Goshalas in Punjab, Rajputana and U. P. The Goshala of Rewari is one of the oldest among the goshalas established by him. Being inspired by him, several workers took up the cause of cow protection, and several Goshalas were established at various places.<sup>53</sup>

### Growth of the Sanatanist Movement

In the year 1873 when Dayanand was at Calcutta, there was formed a Sanatan Dharm Rakshini Sabha.<sup>54</sup> But this Sabha could not contribute much and by the year 1890 there sprang a number of organizations in the country to defend the old faith. These organizations may be compared to the counter-reformation movement in Europe. In the Punjab the movement was started by P. Din Dayal Sharma. 'Infuriated by the attacks of the Arya Samaj on orthodox Hinduism, he attacked the Samaj in turn and taught the people to retain their idols and live in orthodox fashion'.<sup>55</sup> With the efforts of P. Din Dayal, other Pandits founded the Sanatan Dharm Sabhas in Hardwar and Delhi. In 1896 Swami Gyananandji started a campaign at Muttra called 'Nigamagama Mandali'.<sup>56</sup> In Bengal the Dharm Mahamandal arose. In the South Pandit Sastriji Pade founded the Bharat Dharm Mahaparishad. All these organizations aimed to defend orthodox Hinduism but they were not connected with one another.<sup>57</sup>

These movements made some progress and by the year 1900 a national conference was held at Delhi under the presi-

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52. H. B. Sarda : Life of Dayanand Saraswati p. 214.,

53. 'Kalyan' October, 1945, p. 239.

54. J. N. Farquhar : Modern Religious Movements in India, p. 316.

55. Ibid.

56. 'Indian Social Reformer' May 17, 1914, pp. 435-438.

57. Mahamandal Magazine Vol. I, No. 4, pp. 1-2.



dentship of the Maharaja of Darbhanga.<sup>58</sup> One remarkable episode in the Conference was that the Maharaja walked barefooted carrying a copy of the Vedas.<sup>59</sup> In 1902 these various organizations scattered throughout the country were united in one large organization and the Bharat Dharm Mahamandal was formed at Mathura with Swami Gyananand as organising secretary.<sup>60</sup> In 1905 the Headquarters were shifted at Banaras where they are even today. The work of the association was distributed among five departments, the Preaching Department, the Religious Endowments Department, the Department of Sacred Learning, the Library and Research Department, and the Publishing Department. The Mahamandal published a long list of books on Upanishads, Vedas, Tantras and Puranas. Numerous booklets were freely distributed. P. Madan Mohan Malaviya was the leading personality in the movement. Arya Samaj had no faith in the Puranas and Sanatan Dharm revered Puranas like Vedas, it was inevitable that they would have come to clash with one another which resulted in various Shastrarths.

### Reform Movements among Muslims

The rise of the spirit to defend the old faith led to the formation of some organizations among Muslims. In 1885 there was founded at Lahore a society named Anjuman-i-Himayet-i-Islam i.e., the Society for the Defence of Islam and since that year branch associations were formed in many towns throughout the country.<sup>61</sup> The objects of the association apart from disseminating the knowledge of Muslim faith was also to educate muslim boys and to answer the accusations advanced against Islam. To propagate their principles the Anjuman appointed preachers, established institutions

58. J. N. Farquhar : Modern Religious Movements in India, p. 316.

59. Madras Decennial Missionary Conference Report, pp. 306-7.

60. J. N. Farquhar : Modern Religious Movements in India, p. 317.

61. Ibid pp. 347-348.



like Islamia College and also issued a monthly magazine. The Muslims wished their preachers to be able to defend Islam against 'Christian, Arya and Hindu criticism and to carry the war into the enemys' territory'.<sup>62</sup>

A theological seminary the Madrasa-i-Ilahiyyat was also organized at Kanpur. 'It owes its existence mainly to a desire to repel the attacks of the Arya Samaj'.<sup>63</sup> A printing press was attached to the school and a series of tracts were published against the Arya Samaj.

Apart from these organizations there was also a powerful movement started by Mirza Ghulam Ahmed Kadiyani at Qadian in March 1889.<sup>64</sup> Arya Samaj came into clash with all these organizations. Pt. Lekhram was one of the foremost workers of Arya Samaj. At his instance 'Dharmopadesh' a monthly paper was issued. Mirza Ghulam Ahmed had written a book 'Burhinul Ahmadiya'<sup>65</sup> in refutation of which Lekhram wrote 'Tuhzib Burahim Ahmadiya'. In 1884 Lakhrum left the service and devoted the whole of his time in the dissemination of vedic religion. In 1886 he wrote another book 'Nuskha Mat Ahmadiyan' in refutation of 'Surma Ghasm Arya' written by Gulam Mohammed.<sup>66</sup>

### Dev Samaj

There was another society with which Arya Samaj came into clash in Punjab. It was Dev Samaj. This Samaj was

62. Ibid p. 349.

63. Ibid p. 350.

64. Hazrat Mirza Bashir-ud-din Mahmud Ahmad : Ahmadiyyat or The True Islam, p. 4.

Qadian is a small town in the Punjab, situated at about eleven miles to the north east of Batala.

65. "Vedas are so incomplete and indefinite in their terminology that they create all sorts of doubts in the mind of the reader in respect of the Omnipotent God"—Mirza Ghulam Ahmed : Burahinul Ahmadiya, Ch. IV, p. 439.

66. Indra Vidya Vachaspati : Arya Samaj ka Itihas, pp. 233-234.



founded by Acharya Agnihotri popularly known as Bhagwan Deva Atma. This gentleman was formerly a member of Brahmo Samaj and later rose to the position of Acharya. But soon the differences grew and Agnihotri founded a new society called Dev Samaj on 16th February, 1887. This society did useful work in the social and educational sphere. They started a school at Moga in October 1899 and a girl school at Ferozpur in 1901. These two institutions were opened by the founder himself. The Dev Samaj though quite separate from Brahmo Samaj, was still looked on as a branch of Brahmo Samaj. "The Deva Dharma sect which has arisen out of Brahmoism is often looked on as a branch of the Brahmo Samaj, and two men were entered in our tables as being by religion Brahmas and adherents to the sect of the Dev Dharm".<sup>67</sup> Soon the work of Dev Samaj spread in the Punjab, Sind and Baluchistan. But still this society was not known to the masses. The Dev Samaj held that "the teachings of the Dev Dharm are science-grounded; and that except Dev Dharm, all other systems of the world religions are fiction grounded".<sup>68</sup>

Hence it was natural that this organization would come into clash with Arya Samaj. Dev Samaj also had some ties with Mirza Ghulam Ahmed. As writes Bhagwan himself, "The sympathy which Mussalman friends have shown for our mission deserves our appreciation and thanks. Our old and esteemed friend Mirza Ghulam Ahmed, Rais of Qadian, has expressed his sympathy in a letter which we value very much".<sup>69</sup>

Pamphlets and leaflets from both sides were published to denounce each other.

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67. Census Report of Punjab 1891, p. 173.

68. Shriman Amar Singh: Life and Teachings of Bhagwan Dev Atma, Part V, p. 198.

69. Ibid.



### Arya Samaj takes up the Challenge

After the demise of Dayanand there was none to replace him. The Arya Samajists were not so learned as to stand against other Pandits. Sanatanists, as pointed out, were also busy in learning the new technique of Shastrarth invented by Dayanand. Sanatanists and Arya Samajists were at daggers drawn. The most important cause of this rivalry was that the teachings of Arya Samaj were shaking the very foundations of a custom-ridden society. Even in the same family a father was Sanatanist, while his son was an Arya Samajist. One brother worshipped 'Ganesh' while the other ridiculed him. The Society was passing through a revolutionary phase. The Arya Samajists too were busy in making all preparations to prove equal to the occasion and to keep alive the light lit by Dayanand.

The methods adopted by the Arya Samajists for spreading their teachings were like those as adopted by Dayanand with the difference that Dayanand mostly took up one aspect of the question in his lecture while his successors touched so many points in their lectures simultaneously that sometimes it was difficult to sift one with the other. They worked for the propagation of Vedic faith and condemned all the practices inculcated by the books not recognised as authority by Dayanand. Paid and unpaid workers were deputed. They held shastrarths, wrote articles in their magazines and also issued pamphlets. These were the methods adopted by Arya Samajists.

While observing the reports of "U. P. Arya Pratinidhi Sabha" we learn that the Arya Samaj had prepared a comprehensive list of various festivals to utilise them for spreading their mission. In 1889, the Arya Samaj Mathura advocated the cause of Vedic religion at Brindaban at the time of Brahmotsava celebration. The Bharat Dharm Mahamandal too was celebrating its function. P. Madan Mohan Malviya attended both the functions. There were also held many



Shastrarths between Arya Samaj and Sanatan Dharma, but always the match remained drawn which made Pt. Malviya write an important article in the 'Hindustan' of Kala Kankar under the Caption "Who lost, who won, who is to adjudge it?"<sup>70</sup>

The Pauraniks, too, were organising themselves and various Pracharaks of Dharm Mahamandal began to lecture in favour of idol worship, Shradha and in denunciation of widow remarriage. During those days thefts were sometimes committed in the temples. The Arya Samaj papers used to ridicule Hindu gods in sarcastic vein. "For the Hindus their own existence is in danger, and what will they do if they are loaded with the responsibility of protecting their gods too. This meek and timid nation must perish".<sup>71</sup>

Another fruitful venture to preach the doctrine was made in the Kumbh Fair at Hardwar in 1891. This propagation was made in conjunction with the Arya Pratinidhi Sabhas of Punjab and U.P. Almost all the Sannyasins and Propagators of Arya Samaj participated in it. Arya Scholars threw challenges for holding Shastrarths.<sup>72</sup> The Arya Samajists were so much bent upon spreading their mission that they proposed to depute L. Hansraj and P. Arya Muni to join the Parliament of Religions at Chicago in 1893 but the scheme could not be given shape for want of funds, though a few books of Guru Dutt Vidyarthi were despatched.<sup>73</sup> In the year 1894, the Arya Samajists at Lahore proposed to publish a Magazine to arrange for Aryan Missionary conference and to train upadeshaks to spread the ideas of Dayanand. A three year course to prepare 'Upadeshaks' was

70. Report Arya Pratinidhi Sabha Uttar Pradesh (Manuscript), p. 13.

71. Bhimsen Vidyalkar (Publisher) : Arya Pratinidhi Sabha Punjab Ka Itihas, p. 41,

72. Report Arya Pratinidhi Sabha U. P. (Manuscript) p. 13.

73. Bhimsen (Publisher) : Arya Pratinidhi Sabha Punjab Ka Itihas Ch. IV, p. 182.



established at Lahore. P. Brij Bhushan became the Acharya of such a Pathshala. With a view to improve oratory, a 'Vagvardhini Sabha' was established and connected with the Pathshala.<sup>74</sup>

On account of the prodigious efforts made by Samaj, the Hindu society was undergoing a process of slow and steady change. The festivities on various festivals were undergoing a change. The dance by the prostitutes on occasions of mirth was fast disappearing. Bhajans replaced Gazals and Thumries. Vulgarism was vanishing and righteousness came to the fore. The Arya Samajists had to undergo all sorts of sufferings during the course of their spreading the Vedic religion. We learn from the reports of Arya Pratinidhi Sabha, Uttar Pradesh that 182 paid workers traversed a distance of 612, 170 miles on foot and delivered 20,204 lectures to millions of people and participated in 76 'Mubahisas' and also collected an amount of Rs. 11,868 for the propagation of Vedic knowledge. This work was done between 1896-1910.<sup>75</sup> Some of the Arya Samajists offered valuable services to the Samaj. They took only the maintenance, and with their beddings slung across their shoulders went on foot village to village, and braved to rigours of summer and winter. Among them the names of Messers P. Badri Nath, Nand Kishore, Prayag Dutt, Musaddiram, Krishanlal, Satyavrata and Ram Bharosey Lal deserve specific mention.

In order to lodge the propagators and also to facilitate their work, the Pratinidhi Sabha, U. P. proposed to erect Arya Samaj temples at various centres of pilgrimages. In 1900, the Adhiveshan Sabha proposed to keep at least one updeshak in each district whose two-thirds of the expenses were to be met by the concerning Samaj.<sup>76</sup> In 1903 at the

74. Ibid p. 162.

75. Report Arya Pratinidhi Sabha U. P. (Manuscript) p. 1.

76. Ibid p. 14.



Delhi Durban of Lord Curzon, a deputation was sent with the coordination of all the provincial Sabhas, to Rajas and Maharajas and this deputation presented to them the literature of Arya Samaj. A Sarva Dharma Sammelan was also held on this occasion.<sup>77</sup>

P. Bhagirath Sharma of Rajasthan made nine travels in conjunction with Ganga Dutt and Daulat Ram in almost all the parts of Rajasthan in 1905 and delivered over 150 lectures condemning idol worship, caste system and other evils.<sup>78</sup> At Banaras a grand function was held in 1905 and full use was made of the opportunity to spread the teachings of Dayanand. At least 10 to 15 thousand people daily attended this function. The distinguished speakers were Lala Lajpat Rai, P. Arya Muni, Visheshwara Nand. On this occasion the Indian National Congress session was also held at Banaras.<sup>79</sup> In 1914 the Punjab Arya Pratinidhi Sabha deputed P. Ram Bhaj Dutt to participate in the 'Dharm Sammelan' to be held in Japan. But the Sammelan was postponed, and P. Ram Bhaj Dutt left for Bombay.<sup>80</sup> During the same year at Kumbh Fair at Hardwar, the big upadeshaks of Sabha made effective propaganda regarding the Vedas in the teeth of the opposition of Mahantas.<sup>81</sup> The pupil teachers of the Lahore training college issued pamphlets at one pice each condemning Puranas.<sup>82</sup>

At the time of the convocation of the Allahabad University in 1917, numerous copies of the English translation

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77. Bhimsen (Publisher): Arya Pratinidhi Sabha, Punjab Ka Itihas p. 294.

78. Annual Report Shrimati Arya Pratinidhi Sabha, Rajasthan Karyalaya. Ajmer, 1905, 26th Feb., p. 1.

79. Report Arya Pratinidhi Sabha U. P. Manuscript, p. 14.

80. Bhimsen (Publisher): Arya Pratinidhi Sabha Punjab Ka Itihas p. 309.

81. Ibid p. 310.

82. Simla Records 2, 1905 Govt. of India: Home Department—Publication—May 1905—Proceedings No. 23-24.



of Satyarth Prakash were distributed among the people.<sup>83</sup> Earlier the copies of 'Fountain Head of Religion' by G. P. Chief Judge were distributed. At the Kumbh Fair of 1918 the various Samajists of U.P. distributed tracts. On such fairs the Christians and Muslims used to have a good opportunity of proselytising. But due to the propaganda of Arya Samaj they could not achieve much success in their mission.<sup>84</sup> During the same year in Punjab the propagators of Gram Prachar Mandali propagated at such derelict places where none could reach so far, and with Bhajans and magic lantern they made their programme interesting.<sup>85</sup>

In 1919 when the Muslims of India were ready for 'hijrat' as a protest against the action of British Government which, despite their pledge tried to set aside the Caliphate, Shradhanand expressed sympathy with the Muslims and advised them in an article not to give up 'Hijrat'.<sup>86</sup> In 1925 on the occasion of the session of Indian National Congress, Arya Samaj tried to spread the Vedic Faith. Swami Shraddhanand and Narayan Swami also participated in it. A big procession attended by twelve Bhajan Mandlies took a round of the city. Books and tracts were distributed to the distinguished leaders of the country and others.<sup>87</sup>

With a view to reforming the prisoners, such literature was distributed by Arya Samaj which would enable them to get over their evil inclinations. In 1915-16, the Arya Samaj, Agra, arranged lectures of distinguished personalities like Bhai Parmanand, Mangal Deva and Pooran Chand for the benefit of the prisoners, which appeared to have brought

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83. Report of Arya Pratinidhi Sabha U.P. (Manuscript), p. 16.

84. Ibid pp. 14-15.

85. Bhimsen (Publisher): Arya Pratinidhi Sabha Punjab Ka Itihas, p. 423.

86. Question of Caliphate—Article by Shraddhanand—'Shraddha' 23 April, 1920.

87. Report Arya Pratinidhi Sabha U.P. (Manuscript) p. 17.



beneficial results. Such lectures were also delivered in Lucknow and Fatehgarh Jails. The Inspector General of Police ordered that copies of Satyarth Prakash, tracts of G. P. Upadhyaya etc. be kept in the library of every district jail, and of 'Dayanand Granth Mala' in every central jail. These books were made available for the jails by the U.P. Sabha.<sup>88</sup> To make the work of disseminating Vedic knowledge more intensively, an honorary 'Updeshak Sangh' was established. The number of all the honorary updeshaks (preachers) upto 1927 was forty three, including men like, P.G.P. Upadhyaya, P. Dewan Chand M.A., Principal D.A.V. College Kanpur, P. Brihaspati Shastri Acharya Ved Shiromani, Gurukul, Brindaban and others.<sup>89</sup>

The tradition of Shastrarth also continued. In the coming years a number of religious discussions were held between the Arya Samajists on one side and the Sanatanees, Muslims and Christians and Jains on the other. In 1933 an important Shastrarth was held between the Jains and Arya Samajists, at Khatauli (Muzaffarnagar) on 'Vedas the Divine Revelation'. Swami Karmanand, Pt. Debendra Nath and Ramchandra Dehlvi represented the vedic Faith while P. Ganesh Dutt Shastri and P. Manak Chand represented the Jain Faith.<sup>90</sup> During the same year another shastrarth was held between Arya Samaj and Christians at Vorna (Aligarh) on the subject 'Divine Revelation' Vedas : or the Bible'. Padri Abdul Huq represented the Christian Faith and P. Shiva Sharma represented the Vedic Faith. The audience were so much impressed by Shiva Sharma that a few Chamars who were intending to embrace Christianity, changed their mind and several others who were converted were reconverted into

88. Annual Report Arya Pratinidhi Sabha U. P. (from 1st October, 1931 to 30th September 1932) p. 5.

89. Report Arya Pratinidhi Sabha U.P. (Manuscript) p. 11.

90. Report Arya Pratinidhi Sabha U.P. (Shastrarth & Deputation), p. 1.



the Arya Faith.<sup>91</sup> During the same year, P. Ayodhya Prasad was deputed to participate in the Vishwa Dharm Parishad being held at Chicago in 1933. He also toured North America, South America, Dutch and British Guineas. As a result of his efforts, hundreds of people accepted the Vedic faith.<sup>92</sup> In February 1935, there was held a shastrarth between Arya Samaj, Bahadurabad, and Christians. The subject was 'Transmigration.' Padri Abdul Huq represented Christianity while Alim Fazil Kalicharan represented the Vedic faith. The Padri could not hold his own and was worsted.<sup>93</sup>

### Movement of Cow Protection after Dayanand

The movement of cow protection went on with greater intensity after the death of Dayanand. Chaudhry Nawal Singh the popular poet of Rohtak was an active worker in this field. He established Gaurakshini Sabha at Hardwar but the various Dharm Sabhas, taking it to be a triumph for Dayanandies tried to undo his work. On 11 May 1886, the representatives of Aryas, at the instance of the Chaudhry, assembled at Hardwar and organised a big assemblage at Kankhal (Hardwar) and re-established Gaurakshini Sabha at Hardwar.<sup>94</sup> The number of Goshalas was swelling up in Behar, Punjab and U.P.. In 1889 a Gaurakshini Sabha was established at Mathura by the Sanatanists.<sup>95</sup> In 1905, P. Natwar Lal a prominent worker discovered an ordinance of Lord Lake prohibiting Cow Slaughter and despatched it to Lord Minto, the then Viceroy of India. On Lord Minto's replying that the order was confined only to the Military

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91. Ibid p. 2.

92. 62nd Annual Report of Bombay Arya Samaj, 1936-37, p. 28.

93. Annual Report of U.P. Arya Pratinidhi Sabha from 1st October 1934 to 30th September, 1935, p. 23.

94. Bhimsen Vidyalankar : Arya Pratinidhi Sabha Punjab Ka Itihas Ch. III, p. 22.

95. 'Kalyan' October, 1945, Cow Number—p. 240.



Department and was for a temporary period, an appeal was made to the Secretary of State.<sup>96</sup>

Seth Mohan Lal of Farrukhabad started a paper "GO-DHARM PRAKASH". Baba Bhagwan Das opened a Gau-Hitkari office at Hardwar. Swami Mangal Deo published some books like 'Go Raksha Prakash Manjiri', 'Go Pukar Chalisi', 'Panch pair ki Gay' and lectured at various places. Swami Alaram was also an active member. P. Jagat Narain started two weekly papers at Banaras 'Go-Sewak' and 'Jeeva Daya Dharmamrit', a monthly paper and wrote about 30 books relating to cow protection.<sup>97</sup> The propaganda of Arya Samaj against cow slaughter was so intense and so appealing that many people including the great leaders of the country, not belonging to Arya Samaj, supported the movement. Some prominent Englishmen too supported the movement. In 1918 a 'Go-Sabha' was formed under the presidentship of John Undruff, Chief Justice of Calcutta.<sup>98</sup>

In 1911 Mr. Karsetji Sarabji Jassawala of Jubbulpore proceeded to England and stayed there for a long time to carry propaganda in favour of prohibition of cow slaughter and also offered to make up the deficit incurred by the Government of India in prohibiting the cow slaughter, and to bear expenses incurred in importing beef for Europeans from Australia as well. But the Government took no notice of it.<sup>99</sup>

Lokmanya Tilak also organised anti-cow slaughter movements. In 1921 a conference was organised at Patodi House, Delhi under the presidentship of Lala Lajpat Rai. Hakim Ajmal Khan was the chief guest. Mahatma Gandhi

96. Ibid.

97. Ibid.

98. Publisher—Sarvadeshik Arya Pratinidhi Sabha : Why Cow Slaughter, (Hindi) p. 24.

99. 'Kalyan' October, 1945, Cow Number p. 240.



and Moti Lal Nehru also attended the conference and a proposal was unanimously passed that no co-operation be made with the British Government unless the cow slaughter was prohibited.<sup>100</sup> Another conference was held at Brindaban and the responsible Congress leaders made a like proposal.<sup>101</sup>

Mahatma Gandhi took up the advocacy of cow protection with great vigour. He wrote in 'Young India'. Cow slaughter and man slaughter are in my opinion the two sides of the same coin."<sup>102</sup> In 1924-25 Gandhiji called the session of 'Goraksha Mandal along with the session of the Indian National Congress at Belgaum. He presided over both the Congress and Goraksha Mandal. Pt. Madan Mohan Malviya established the All India Goraksha Prachar Karyalaya.<sup>103</sup> Lord Linlithgow in 1936 expressed regret at Delhi at the continuation of cow slaughter and added that the British Government was realising the harm done on account of cow slaughter. He assured that he would make efforts to put an end to it.<sup>104</sup>

In 1941, Gandhiji established Gosewa Sangh for constructive work and handed over the responsibility to Seth Jamna Lal Bajaj. Gandhiji also realised that on account of cow slaughter there was scarcity of butter and the government was manufacturing the vegetable ghee which induced Gandhiji to write. 'The propagandists of Vanaspati are enemies of India'.<sup>105</sup> Partly as the result of the propaganda

100. Sarvadeshik Arya Pratinidhi Sabha (Publisher) : Why Cow Slaughter, (Hindi) p. 24.

101. Ibid. The names of the Congress leaders are not mentioned here.

102. 'Young India' of 29 January, 1925.

103. Sarvadeshik Arya Pratinidhi Sabha (Publisher) : Why Cow slaughter ? p. 55.

104. "Chand" January, 1937, p. 377.

105. Sarvadeshik Arya Pratinidhi Sabha : Why Cow slaughter ? p. 48.



carried on by Arya Samaj by 1947 hundreds of Goraksha societies had been established all over India, out of which a few could be regarded as important.<sup>106</sup>

### Religious Contribution : A Resume

Dayanand held that India could be regenerated by having one religion, one culture, one language and one aim. He, therefore, condemned all other religions and advocated the Vedic religion. Later, the Arya Samajists followed suit and held Shastrarths with many Pandits to disseminate their faith and distributed copies of Satyarth Prakash at many places. They also held discussions with Maulvies and Padris. Secondly, while the Arya Samaj had a great influence in retarding the activities of the Christians and the Muslims, it could not change the Pauranic religion, which was Dayanand's main aim. He wanted to reform Hinduism. He condemned other faiths which were making onslaughts on Hinduism to show that they were no better than Hinduism. All along he was working for the regeneration of Hinduism. It is, therefore, difficult to agree with Chirol when he says that "The whole drift of Dayanand was far less to reform Hinduism than to rouse it into active resistance to the alien influence, which threatened in his opinion, to denationalise it".<sup>107</sup>

106. [1] Jeeva Daya Mandal, Bombay, [2] Goraksha Mandal, Bombay, [3] Go-Gras Bhiksha Sanstha, Bombay, [4] Bombay Pinjrapole, Bombay, [5] Akhil Bhartiya Gopal Gorakshak Mandal, Bombay, [6] Sri Goverdhan Sanstha. Satara, Poona and Bombay, [7] Ghatkopar Sarvajanic Jeeva Daya Khata, Ghatkopar, [8] The Society for the Prevention of cruelty to animals, Madras. [9] South Indian Humanitarian League. [10] Go-Sewa Sangh, Sewa Gram, Wardha. [11] Akhil Bhartiya Goraksha Mandal, Kashi, [12] Pinjrapole Society. Calcutta, [13] Go-Shala Society, Kanpur, [14] Goshala Society, Darbhanga, [15] Akhil Bhartiya Pashu Kasht Nivarini Samiti, Karol Bagh, Delhi, [16] Govansh Rakshini Sabhu, Hissar, [17] Pashu Rakshak Samiti, Agra.—'Kalyan'—Cow Number, October 1945, p. 607.

107. V. Chirol : Indian Unrest 1910, p. 110.



But the religious teachings of Arya Samaj were not completely wasted. Failing to bring any substantial change in the religious order of the society, it proved its effectiveness in the social sphere. It also led to the awakening, and growth, of national consciousness. The thesis of Dayanand—that the Vedas were Divine Revelation and they contained all kinds of scientific knowledge—reminded the Hindus of their bright past and aroused their self confidence and pride in their own national culture. It also brought the sect-torn Hindus closer to each other to some extent, and thus contributed to the cause of uniting the Hindus. Dayanand said, “The world is fettered by chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty”.<sup>108</sup> He endeavoured all his life to let the people know the Truth. He declared that salvation could be achieved through one’s personal efforts and no Avatar could give it. He expounded that laziness and defeatism could not be given the name of renunciation. Swāmiji thus tried to inculcate among his fellow countrymen fearlessness, courage, self-reliance and other manly qualities. He believed in toil and action and sacrifice but not of a recluse but of patriotic Indian anxious to fight for the betterment, upliftment and rights of his brethren. This was perhaps the greatest contribution of Dayanand to the nation. It had political impact also. In the freedom struggle it was character of the people which counted and Dayanand did his best to form it in the right Indian tradition, emphasising the need of boldness without pride, strength without desire to exploit it, and devotion to Indian traditions and culture without rigidity in outlook. He impressed upon the people that “the land of the Vedas and Shastras had no right to sink into the role of mere critics or imitators of European letters or European life”.<sup>109</sup>

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108. H. B. Sarda : Life of Dayanand Saraswati (page number not given).

109. Lala Lajpat Rai : The Arya Samaj, p. 254.



Before Arya Samaj there had appeared on the scene a number of other reform movements in the country working for the upliftment of the people. The Brahmo Samaj was a pioneer institution in this field. But the leaders of this movement had little knowledge of their own religion and could not reach the masses. They had no faith in the Vedas, having never studied them in depth. They brought some consciousness in the country and the need to bring about reforms but they did not develop, much less inculcate among the followers, consciousness of nationalism. Among religious reform movements in modern India, Arya Samaj comes closest to the Theosophical Society. This society also preached Hindu Nationalism. It had pride in India's past but the Hinduism preached by this society was Pauranic Hinduism. It had its branches all over India but this movement too had no contact with masses. There was another movement in Punjab known as Dev Samaj. Its leader S. N. Agnihotri had lost faith in God.<sup>110</sup> He was no scholar of Hindu scriptures and had no contact with masses. Even in the birth of its province it was not a widely known movement. Vivekanand also preached nationalism and brought awakening to the country. But like Dayanand it did not reject the claims of other religions to be the authority. He came into contact with masses. But he believed in idolatry. The movement founded by him was more powerful abroad than in his own country.

Arya Samaj was the first reform movement to inculcate a true sense of nationalism among its followers. Dayanand not only held Vedas to be infallible but also rejected the claims of Bible and Qoran to be authority. Thus he preached aggressive and militant nationalism. There are two schools of thought regarding the nationalism preached by Swamiji. One school held that his nationalism was purely Hindu nationalism. But this view does not seem to be correct.

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110. Census Report of Punjab, 1921, p. 182.



Dayanand never claimed that Hindu religion was free from all errors. He was far above the dictum "My religion right or wrong". Hence the nationalism preached by him was not a narrow creed. His was a concept of universal religion. Dayanand was the first reformer to come into contact with masses. Later, Tilak adopted some of his ideas. Tilak also was an ardent nationalist. Like Dayanand, he also believed in the infallibility of the Vedas, but he did not lay emphasis on it. Tilak came into contact with masses. But this was more from a political point of view. Tilak was more of a political leader than a religious reformer.







## CHAPTER IV

### SOCIAL REFORMS OF THE SAMAJ

#### Historical Background

The Social Conditions in India at the time when Dayanand was touring the land have already been described in detail. A rigid caste system was in vogue, the Brahmans enjoying supremacy over the rest. The condition of the Shudras was deplorable, and the women were treated as chattels. The Muslims and Christians were proselytising the Hindus and consequently the Hindu fold was becoming thinner day by day. Dayanand minutely observed these conditions and held that these evils of society had no sanction in the Vedas but emanated from the Puranas. As observed earlier, every thing anti-vedic was false to Dayanand. He, therefore, condemned Puranas and also set forth to root out these evils rampant in the society.

#### Removal of the Caste System

Dayanand found the Hindu Society broken up into castes, which behaved as independent units, and each of which looked down upon the other with rancour. There were hundreds of sub-castes among Brahmans, so were among the Kshatriyas and others. Interdining and inter-marrying were prohibited. Caste was being determined on account of birth, and transformation from one caste to another was not permissible. Any infringement of the rules of caste was punished by ostracism which further increased the number of castes and sub-castes. This type of caste system had caused a great loss to the society e.g. it had deprived the large number of Shudras of social justice. It had made twice-borns vain and



ignorant and had "shut the door of competition and had given rise to class jealousies and animosities".<sup>1</sup>

Swamiji acknowledged the division of society into four classes, but according to him, the distinction rested on character and not on birth viz. a Brahman could be degraded to a lower caste whereas the Shudra could be upgraded. He has pointed out the characteristics of all the castes in *Satyarth Prakash*, the essence of which is that a Brahman must be righteous, truthful, learned of the Vedas and of all kinds of knowledge from earth to God and the application thereof. A Kshatriya must be endowed with the virtue of protecting people, fearlessness, boldness, dutifulness, and shun the allurements of carnal gratification. A Vaishya should spend money in the advancement of knowledge, perform Yagnas, study the Vedas and Shastras. He has stated only one duty for a Shudra. In his own words, "It behoves a Shudra to earn his living by faithfully serving Brahmans, Kshatriyas and Vaishyas without showing any disrespect, jealousy and conceit".<sup>2</sup> To his mind the individuals should be placed in different classes according to their qualifications, accomplishments and character. Swamiji holds that people will advance by adopting this system as the higher classes will be "in constant fear of their sons being degraded into lower classes whilst the lower classes will be prompted to exert themselves to enlist into the superseding classes."<sup>3</sup> He also exhorted the rulers and responsible persons to see that all the four classes performed their duties honestly. This caste distinction, according to Dayanand was not religious or natural distinction but a socio-economic institution. Castes were not created by God and salvation did not depend upon

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1. G. P. Upadhyaya : *Dayanand's Contribution to Hindu Solidarity* 1939 Ch. X, p. 86.
  2. Dayanand Saraswati : *Satyarth Prakash* Ch. IV, pp. 69-70 22nd Edition.
  3. Ibid.



its observance. These were simply social orders established for better discharge of different functions.<sup>4</sup> But still Dayanand never advocated eating out of the same dish. This, he forbade, not on account of persons belonging to different castes but on hygienic grounds.<sup>5</sup>

To stress his own view point Dayanand held Shastrarths with numerous Pandits, Maulavies and Padris and tried to expound the true meaning of the Vedic Couplets. It will be interesting to cite one couplet as an instance.

“ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

उरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ यजु० अ० ३१, मं० ११

Let alone ordinary Pandits but the well known Sanskrit scholar Swami Vishuddhanand translated it that the Brahmans were born out of the Brahm's mouth, Kshatriyas out of the arms, Vaishyas out of his stomach and Shudras out of Brahm's feet.<sup>6</sup> Dayanand gave a different interpretation to the couplet and held that the Brahmans were like the head, the Kshatriyas like the arms, the Vaishyas like the stomach, and the Shudras like the feet.<sup>7</sup> Swamiji ate food brought by a Sadha, a member of lower caste. On being criticised by the people he explained that the food become uneatable only in two ways ; firstly when it was obtained with money earned through unfair means and secondly when it was unclean and as the Sadhas procured money by hard labour, their food was acceptable.<sup>8</sup> He also accepted food from a barber.<sup>9</sup> He maintained that Varnas were determined by actions and not by birth and in ancient days cooking was done by Sudras and not

4. Lala Lajpat Rai : The Arya Samaj, p. 46.

5. Dayanand Saraswati : Satyarth Prakash, Ch. X, pp. 221-222.

6. Lala Lajpat Rai : Maharshi Dayanand Saraswati and His Work, p. 195.

7. H. B. Sarda : Life of Dayanand Saraswati, p. 50.

8. Ibid p. 63.

9. D. N. Mukhopadhyaya : Life of Maharshi Dayanand, p. 203.



by Brahmans.<sup>10</sup> Swamiji condemned caste system at a meeting organised by Keshab Chandra Sen.<sup>11</sup> His views were published by the organ of Brahmo Samaj, "Dayanand does not believe in the caste system but believes in Varnashram according to one's actions and conduct".<sup>12</sup>

Though Dayanand rejected caste system yet he was against dining with persons belonging to other religions. He refused to eat on the table of Rev. Clarke at Amritsar. He refuted the argument of Mr. Clarke who held that eating together promoted friendship by saying "Shias and Sunnis eat out of the same plates. The Russians and the English, the Protestants and the Roman Catholics sit at the same table, yet they are enemies."<sup>13</sup> It seems that in doing so, he also had his eyes on the public. He refused to eat with Sir Sayed Ahmed Khan by saying that "there was no harm in dining with a Muslim, yet his doing so will come in his way in achieving his work amongst his countrymen".<sup>14</sup>

The effect of Dayanand's preachings against caste system was that 'he was preparing the minds of the people to accept Vedic truth'.<sup>15</sup> The 'Brahm Samachar Patra' wrote that his teachings were acceptable to the literate class.<sup>16</sup>

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10. Vide his discussion with Mr. H. W. Alexander, District Magistrate H. B. Sarda : Life of Dayanand Saraswati, p. 84.
  11. Bawa Chhajju Singh : The Life & Teachings of Swami Dayanand Saraswati, Ch. XXIV.
  12. H. B. Sarda : Life of Dayanand Saraswati, p. 90.
  13. Ibid p. 196.
  14. Ibid p. 201.
  15. 'Indian Mirror' 22nd June 1877.
  16. H. B. Sarda : Life of Dayanand Saraswati.--p. 181.



## Attempts to Remove Untouchability and Uplift the Depressed Classes

To Dayanand's mind there was nothing in the Vedas like untouchability. According to Dayanand the Varna of a person was to be determined by his character, association and good and bad Samskars. Truth, self-sacrifice, knowledge of God and Vedas and cleanliness lead a Sudra to enter into higher Varna. The corollary of it was that untruth, ignorance of Vedas and uncleanness could degrade a higher Varna member to a Sudra Varna. A Brahman can become untouchable if he is not clean. On the other hand a Shudra can become touchable if he is clean. He held "it is cleanliness which removes untouchability".<sup>17</sup>

Swamiji was so much perturbed by the degrading condition of the Depressed classes that he sometimes spent sleepless nights worrying over their lot. "The Christians are doing all they can to convert the Kolis and the Bhils, depressed classes of the Hindus, while the religious leaders of the Hindus are sleeping like Kumbhkaran".<sup>18</sup> He condemned the atrocious treatment meted out to the lower classes and publicly declared that all men were equal. He taught the truth that none was born to rule and none to be ruled. He explained that crores of people had become Musalmans or were being converted to Christianity and unless the nation was aroused by candid advice and unless the society was purged of evils, there was little doubt that the Hindu race would die.<sup>19</sup> He advocated that Brahmans, Kshatriyas and Vaishyas should eat food cooked by Shudras.<sup>20</sup> As pointed earlier, he himself accepted the food offered by a barber

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17. Article by Bakshi Sohan Lal—Dayanand Commemoration, Volume p. 89.

18. H. B. Sarda : Life of Dayanand Saraswati, p. 240.

19. Ibid.—Introduction p. LXXIII.

20. Arya Directory p. 191.



in a public meeting. But Swamiji could not contribute much personally towards the actual upliftment of depressed classes because of his sudden demise in 1883.

### Anti-Child Marriage Work

In India the custom of child marriage had been prevalent since long with its adverse effects. Young boys and girls, and even children of one year of age were married by their parents which resulted in the procreation of feeble progenies. Many of the boys died in infancy and according to the customs of the country the girl could not remarry. To Dayanand's mind a man must be physically strong. Nothing in the world, material or spiritual, could be achieved without physical strength. 'Physical strength and welfare take precedence even over learning'.<sup>21</sup>

He advised everyone to take physical exercise and do 'pranayam' which invigorated the body.<sup>22</sup> Apart from physical grounds as indicated above he also condemned child marriage as being anti-Vedic. He advocated the necessity of Brahmcharya and suggested that a law should be enacted to enforce Brahmcharya and abolish child marriage.<sup>23</sup> He suggested that the best time for marriage for a girl was between the years ranging from sixteen to twenty four and for men from twentyfifth to fortyeighth year.<sup>24</sup> He condemned Parashar who advised to marry the girl at the age of eight.<sup>25</sup> To stop child marriage he also suggested that the marriage should be celebrated with the consent of the contracting parties and added that the children born of such parents were of

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21. H. B. Sarda : Life of Dayanand Saraswati—Introduction p. LXIV.

22. Vision of Swami Dayanand—A Tract in English.

23. Ibid.

24. Laxman : Life of Swami Dayanand (Urdu), p. 169.

25. Dayanand Saraswati : Satyarth Prakash, Ch. IV, p. 61.



superior order and also quoted Vedas as authority in support of his view.<sup>26</sup> Sarcastically he used to call the people of India as 'children of children'.<sup>27</sup> Swamiji laid great stress on Brahmcharya. He himself set an example by observing life long Brahmcharya. 'Brahmcharya is the sine quo non for progress and happiness'.<sup>28</sup>

### Widow Re-marriage

Dayanand was in favour of giving equal rights to women, as the happiness of a family, in his opinion, depended on the happiness of both man and woman. He cited Manu to corroborate his views, "Wherever the husband is quite contented with his wife, and the wife with her husband, in that family alone all prosperity, fortune and happiness perpetually dwell."<sup>29</sup> Not only this, but the women, according to Dayanand, should be honoured by their parents and husbands : in other words, they should speak sweetly to them and provide them with good food and nice clothes. 'Those who seek great prosperity and happiness should never inflict pain on women'.<sup>30</sup> Notwithstanding all this he was not in favour of widow remarriage. He was in favour of the remarriage of such a widow whose husband died without having any sexual intercourse with her.<sup>31</sup> He rejected even more strongly widower remarriage. Only such widower could remarry who had not had a sexual intercourse with his former wife. He cited four reasons in support of his views : firstly, remarriage diminishes love between husband and wife ; secondly, on the death of one party the other will take away

26. Ibid p. 63.

27. H. B. Sarda : Life of Dayanand Ch. XII, p. 243.

28. Ibid—Introduction p. LXV.

29. Manu—III—60—Satyarth Prakash Ch. IV, p. 73.

30. Dayanand Saraswati : Satyarth Prakash. p. 74.

31. Vide Dayanand's letter to Lala Jivan Das—Munshi Ram : Letters of Rishi Dayanand, p. 458.



the property of the deceased consort when he or she remarries, and lead to family disputes. Thirdly, in his own words, "if a widow remarries, many a noble family will be bottled out of existence and its property destroyed (by constant alienation)".<sup>32</sup> Fourthly, remarriage destroys all love and brings infraction of duty towards the departed consort. Hence Swamiji has prohibited not only remarriage but also polygamy and polyandry in the case of the twice-born. But he suggested Niyoga for those people of both sexes who cannot control their passions.<sup>33</sup>

### Shuddhi Movement

There were no organized reconversions into Hinduism till Dayanand started it. 'The Hindu society was, so to speak, a mouse trap with the door turned inside out. One could go out but could not come in'.<sup>34</sup> Swamiji held the Vedas to be the light of God like the Sun. As all beings have the right to enjoy the sun, similarly everyone has the right to enjoy the usefulness of the Vedic teachings. From this we can conclude that Hindus had so far been great sinners. If one snatches a rupee from another's hand he robs him, if he assassinates him it amounts to murder. But it is both robbery and murder nationally as well as spiritually when we deprive another of Vedic light. Moreover, it is also the national loss because the nation has been deprived of the services of such men as might have proved valuable to some extent. Swamiji also held that Indian Muslims should not be looked upon as

32. Dayanand Saraswati, Satyarth Prakash, p. 87.

33. In a meeting conducted by Keshab Chandra Sen at Calcutta he, however, supported remarriage of widows--H. B. Sarda : Life of Dayanand Saraswati, p. 80. The 'Dharmatva' writes about Swamiji's opinion regarding widow remarriage, "If a widow wants to remarry she should be allowed to do so". --Dharmatva Chaitra I of 1794 Shak Era.

34. G. P. Upadhyaya : Swami Dayanand's Contribution to Hindu solidarity, pp. 111.



foreigners. They were as much indigenous as the Hindus, and being descendants of Hindu forefathers they were brothers.<sup>35</sup>

'Shuddhi' is a Sanskrit word which means purification. It is applied to conversion to Hinduism of persons belonging to foreign religions, to reconversion of those who have recently or at a remote period adopted one of the foreign religions, and to reclamation i.e. raising the status of the depressed classes.<sup>36</sup>

Though Swamiji could not contribute much in this sphere on account of his early demise, yet in his lectures he supported this whenever and wherever such a question was raised. Pointing out on the question of reconverting the neo-Muslims, Dayanand explained that if one lived a life according to the prescription of the Vedas he could be reconverted.<sup>37</sup> On being requested in a letter by His Highness the Maharaja of Kashmir to dispel doubts as to the question whether the Hindus converted to Christianity and Islam could be taken back to the Hindu fold according to Hindu Shastras, Swamiji is said to have sent a reply through letter, which was presumably in affirmation.<sup>38</sup> Swamiji converted a born Muslim Mahammad Umar to Arya Dharma at Dehradun and named him Alakhdhari.<sup>39</sup> At Ludhiana, Ram Saran, a Brahman who had become a Christian was reconverted as an Arya by Swamiji.<sup>40</sup>

### Social Reforms After Dayanand Removal of Caste System

After the death of Dayanand there was a split in the

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35. Ibid.

36. Punjab Census Report 1911, p. 148.

37. H. B. Sarda : Life of Dayanand Saraswati p. 54.

38. Ibid p. 222.

39. Ibid p. 223.

40. Bhimsen Vidyalkar : Arya Pratinidhi Sabha Punjab Ka Sachitra Itihas, Ch. 2,



Arya Samaj. Of the two parties in which the Samaj had been divided, the college party confined its activities to education only, while the Mahatma party took keen and primary interest in social reforms. There was rivalry between these two parties. The Mahatma party, in order to repudiate caste system, took recourse to intercaste marriages which, to their mind, would serve manifold purposes. Firstly, intercaste marriage would demolish the age-long caste system and would further establish the Vedic Varna Vyavastha. Secondly, such marriages would beget better progeny. Lastly, in some castes the boys and girls were not found in equal number and this led to serious marriage difficulties.<sup>41</sup>

Dr. Chiranjiva Bhardwaj of Punjab established Arya Shiromani Sabha in 1890. This was the first attempt to form an 'Arya Biradry'.<sup>42</sup> It was reported that Lala Munshi Ram who was later known as Shradhanand was the first man among the prominent persons to conduct an intercaste marriage. But several intercaste marriages had taken place earlier too both within and without Arya Samaj. Munshi Ram got a girl, named Sumitra Devi who had deserted the Poona Christian Mission, married to Guru Dutt, a boy of high character. Sumitra Devi was a Brahman and Guru Dutt, a non-Brahman boy. Objections were raised even by Arya Samajists and people taunted Munshi Ram that he had performed inter-caste marriages of boys and girls, other than his.<sup>43</sup> Next year in 1910 Lala Munshi Ram got his younger daughter Amrit Kala married to Dr. Sukhdeva. Munshi Ram was a Khatri and his son-in-law was Arora.<sup>44</sup> Such marriages were not permitted during those days.<sup>45</sup>

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41. Sarvadeshik Arya Pratinidhi Sabha, Delhi : Narayan Abhinandan Granth (Hindi) June, 1945, p. 271.

42. Arya Directory, p. 208.

43. Indravidya Vachaspathi : Arya Samaj Ka Itihas, Part II, p. 289.

44. Arya Directory, p. 204.

45. There was a spate of intercaste marriages among Arya Samajists. But no records were maintained. The writer contacted several well known Arya Samajists but they told him that no up-to-date



Apart from intercaste marriages other attempts were also being made towards the removal of caste system. We learn that Arya Bhratri Sabha and Jat Pat Torak Mandal were working in this direction.<sup>46</sup> In 1925, partly with a view to celebrate the Dayanand Centenary and partly to make the work of Arya Samaj more intense, a grand Sammelan known as Shatabdi Mahotsava was celebrated at Mathura under the presidentship of Mahatma Narain Swami, wherein several resolutions were passed. One of the resolutions meant to promote matrimonial alliances according to Varna Vyavastha. Of the prominent speakers were Har Bilas Sarda, Lala Desh-

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records were maintained. However, the "Arya Mitra" the most important paper of the Arya World is full of news about such marriages. Such intercaste marriages were either got celebrated by Arya Samajists from among non Arya-Samajists or from their own sons and daughters.

Pt. Ribhdeva Brahmchari and Shrimati Sushila Devi were wedded on 6th August 1933 Behar (Arya Mitra) 17 Feb. 1934. Laxmi Devi the sister of Babu Ram, Secretary Arya Samaj Chhaproli (Meerut) was wedded to Balmukund son of Mansa Ram (3 Jan. 1935, p. 20). At Howrah Shrimati Tara Sundari a Bengali girl was wedded to Kapil Deva at the Howrah Arya Samaj amidst hundreds of persons. Ranjit Singh an old student of Gurukul Harpur Jan was wedded to Laxmi Devi (3rd Sept. 1936 - p. 16) daughter of B. Hari Charan Lal Gupta of Patna through the efforts of B. Krishna Bahadur Singh. (2 July 1936 - p. 16).

46. The Jat Pat Torak Mandal was formed in the year 1922 at Bhai Parmananda's residence at Lahore whereof he himself was the President. The Mandal was established with a view to unite the Hindus "into a strong and consolidated nation, in which there would be no idea of inequality, caste-determined distinctions of high and low, untouchability and restrictions about inter-marriage or inter-dining". —(The Jat-Pat Torak Mandal Lahore-General Review 1939 p. 1). To intensify the work of the Mandal, tracts and pamphlets were distributed. Bhumanand was an active worker in this direction. He travelled all over the Punjab and Sindh and delivered lectures in favour of intercaste marriages. (Jat Pat Torak Directory), But despite all this we cannot say that much noteworthy was done in this direction.



bandhu Gupta, Babu Shyam Sunder Lal Vakil, Mahatma Hansraj and Narain Swami.<sup>47</sup> Another Conference, known as Arya Kumar Sammelan, was held under the presidentship of His Highness Shahpura in which the Arya Samajists were urged to oust the caste system and to recognise Varna Vyavastha. In the session of Jat Pat Torak Mandal held on 20th February, the prominent speakers who spoke in favour of Varna Vyavastha were Swami Shardhanand; Indra Vidya Vachaspati, and Pandit Dharm Deva Siddhantalankar.<sup>48</sup>

B. Oanga Prasad Chief Judge wrote a book "Caste-System wherein he strongly supported the Varna Vyavastha and repudiated the caste system. Lala Lajpat Rai deplored that the British Government confined the recruitment for the army to castes termed as the 'military castes'. The right to buy land was also regulated by caste. "In the Punjab they have a list of castes for the Land Alienation Act, which are supposed to be 'agricultural castes'."<sup>49</sup>

The caste system was slowly and steadily losing its rigour through the efforts of Arya Samaj. Various castes started their own journals and stressed upon the need of entering into matrimonial alliances within the caste irrespective of the 'gotra'. This was a triumph for Samaj as it was mainly due to its efforts that these castes realised such a necessity.

During this period it was realised that the inter-caste marriages were doing nothing substantial to promote Varna Vyavastha in the country. Therefore in 1934 Pandit Buddha Deva Vidyalkar established 'Vedic Varnashram Sangha' at Lahore. The aim of this Sangha was to re-establish the Vedic Varna Vyavastha in such a way as to render assistance in bringing a new awakening in the world i.e. to carve out a

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47. Indra Vidya Vachaspati : Arya Samaj Ka Itihas, Part II, p. 137.

48. Ibid p. 141.

49. Lala Lajpat Rai: Unhappy India p. 88.



society in which peace and happiness would dwell permanently.<sup>50</sup> This Sangh was helping persons in comprehending the real aims of Varna Vyavastha and to choose the Varna for themselves according to their fitness. The plans of this Sangh were to establish such cities where exemplary Brahmans, Kashatriyas, Vaishyas and Shudras would dwell and which would be centres for the spread of Vedic Varna Vyavastha. To give a concrete shape to these aims an Ashram was started in Meerut District, some 13 miles from Meerut City and a mile from a village called Tikari on the banks of the Ganges canal and named Prabhat Ashram, which was in due course to grow into a village called Prabhat Nagar.<sup>51</sup> The villagers donated 25 Bighas of land. For the Library one Mr. Rala Ram Mela Ram promised to offer 5,000 rupees. The Ashram came into shape in 1939 on Dayanand Bodh Diwas. The proposed Ashram was planned to be inhabited by eight Brahmans, eleven Kshatriyas, twentyone Vaishyas, and a few Sudras. Later such ashrams were proposed to be established in all parts of India. Pandit Budh Deva Vidyalankar was the President and P. Satya Bandhu, the Secretary of the Ashram.<sup>52</sup>

During the census of 1941 the Sarvadeshik Arya Pratinidhi Sabha directed all the Provincial Assemblies to urge

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50. Arya Directory p. 208.

51. Ibid p. 209.

52. Ibid p. 210. We have put forth our best efforts to search whether such a village came into existence, and what happened to it later on. The Arya Directory is silent over it. The president and secretary of the International Aryan League were also consulted by the writer. Letters were also sent to Arya Samaj, Merrut, requesting them to throw light on the subject but no positive information could be obtained. We feel that such a village never came into existence. Apart from the Prabhat Ashram four more Ashrams were opened. Dayanand Math, Dinanagar (District Gurudaspur), Vanprasthashram (Iwalapuri), Vedic Ashram, Rishikesh, Vedic Dharm Pracharak Mandal, Khari Bawali, Delhi. Ibid—p. 211.



the Arya Samajists to write 'Arya' against the column of caste in the census form. This move was started in 1940 under the presidentship of P. Gyan Chand. All the provincial assemblies opened a separate department to stress their views for the census.

### Removal of Untouchability or Upliftment of Depressed Classes

After Dayanand the leaders of the Samaj paid special attention to the uplift of depressed classes.<sup>53</sup> The first notable worker in this field after Dayanand was Pandit Ganga Ram. He was living for long at Muzaffargarh. He worked for the upliftment of Odes, a low caste community in the region. He offered sacred threads to them and opened a Pathshala which was named as Arya Dalitoddhar Pathshala.<sup>54</sup> In 1888, the Hindu Sabha was reported to have admitted an Ode family into the Hindu fold at Ganwar in the District Badayun.<sup>55</sup> It was the greatest triumph of Arya Samaj that even non-Arya Samajists cast off the shackles of caste system and began to work for the upliftment of depressed classes.

On 3rd March, 1899, L. Munshi Ram proposed the upliftment of Rahtiyas at Jullundur Arya Samaj. Rahtiyas were deemed as Sikhs. They were weavers and were hated even by Sikhs themselves. The Antarang Sabha of the Samaj

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53. The word 'Shuddhi' so far was an ambiguous term when the depressed classes were offered the sacred thread it was called a Shuddhi and when persons of other faiths, or those who had been converted to other faiths were readmitted in the fold of Hinduism after a certain 'purifying' ceremony, that too was termed 'Shuddhi'. But Later the former use of term was abandoned and the word 'Shudhi' was used only when persons of other faiths were admitted in the Aryan fold—Indravidya Vachaspati : Arya Samaj Ka Itihas, p. 249.

54. Bhimsen Vidyalkar: Arya Pritinidhi Sabha Punjab ka Itihas, Ch. III, pp. 64—65.

55. Ibid.



consented to allow them to sit on the carpet, to draw water from the wells and to attend the functions but did not agree to perform their Shuddhi ceremony. Munshi Ram then brought practically 40 Rahtiyas at Lahore and Shuddhi ceremony was performed. Thereafter the Shuddhi Ceremony of Rahtiyas was also performed at Layalpur, Ropar, Jullunder and Ludhiana.<sup>56</sup>

In about 1908 His Highness Baroda opened 300 pathshalas in his State and made education for depressed classes compulsory. He established four hostels and provided food, clothing and also books free of cost. His Highness took great help in this task from the well known Arya Samaj leader P. Atma Ram.<sup>57</sup> P. Atma Ram agreed to act as Boarding Superintendent and also as Inspector of Schools opened for the untouchables. He worked with such zeal and success that the well known writer Saint Nihal Singh, who visited Baroda, was so much impressed that he got some articles printed in some British papers praising Atma Ram's work. P. Atma Ram then tried to get the students, who had passed class VII, admitted in the various high schools of the city and later also got them educated in the colleges. Many boys of the depressed classes became mechanical engineers, etc. The second daughter of Panditji named Srimati Sushila Kumari was the president of the first Bhangi Parishad of Baroda.<sup>58</sup>

In 1911 the thread-giving ceremony of Vashisthas, another low caste community was, performed at Khairpur, Nathamshah (Sind). Many Aryas were outcasted on this account. One Vashistha was branded and the symbol of the sacred thread was branded on his body by the inflamed iron. Mahashaya Krishna wrote several articles condemning this

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56. Indravidya Vachaspati : Arya Samaj Ka Itihas, pp. 251—252.

57. Chand Karan Sarda: Dalitodhar Smt. 1990, (1933) p. 109.

58. Ibid.



action in 'Prakash'.<sup>59</sup> P. Bhakta Ram performed Shuddhi of 49 villagers while at Mirpur. The Shuddhi ceremony of about 10,000 persons was performed.<sup>60</sup>

### Various Sabhas and Mandals

It is difficult to trace all of the Dalitodhar Sabhas and Mandals working in this direction but the following have been mentioned :

- (1) Meghoddhar Sabha, Sialkot, established on 3rd March, 1903.
- (2) Dayanand Dalitoddhar Sabha, Guru Dutt Bhawan, Lahore, established on 11 May, 1930.
- (3) Amritsar Achhutoddhar Sabha.
- (4) Arya Dalitsabha. Dinanagar.
- (5) Lahore Megh Sabha.
- (6) Achhutoddhar Sabha, Lakhimpur.
- (7) Ashprishyata Nivarak Samiti, Allahabad.
- (8) Achhutoddhar Samiti, Meerut.
- (9) Ashprishyata Nivaran Sangh, Behar.
- (10) Achhut Sewak Mandal.<sup>61</sup>
- (11) The Depressed Classes Mission Society of India.
- (12) All India Shraddhanand Dalitoddhar Sabha Delhi.

The headquarters of the last one were at Bombay with Mr. Vitthal Ram Shinde as Secretary. Its branches were at Poona, Bombay, Bhavnagar, Amroati, Akola and at various other places. In 1912, there were 27 educational institutions working under the society with 1,231 pupils receiving primary education in five different vernaculars in six provinces.<sup>62</sup> Another extensive organisation is the Bengal and Assam Depressed Classes Mission. Its joint secretaries were Babu

59. Bhimsen Vidyalankar: Arya Pritinidhi Sabha Punjab Ka Itihas, Ch. V, p. 212.

60. Ibid.

61, Ram Rishi Rasalpari (Editor): Jayanti Smarak Granth—Smt. 2004, (1947) Ch. V. p. 33.

62. The Modern Review, May, 1914, Vol. XV, p. 479.



Hemchandra Sarkar of Calcutta and B. Hemchandra Nath Dutt of Dacca. Four Middle schools and over thirty five Upper and Lower primary schools, a few girls schools and a few night schools for adults were running to impart education to the Namasudra and other communities in the districts of Dacca, Mymensingh, Noakhali, Chittagong, Jessore and Barisal.<sup>63</sup>

On 12 April, 1917 Munshi Ram took Sannyas from Gurukul Kangri and accepted the name of Shraddhanand. He now began to reside at Delhi. There was a good number of untouchables at Delhi. Being inspired by Swami Shraddhanand, Dr. Sukhdeva, Lala Narayan Dutt, Lala Gyan Chand and several others offered themselves for the cause of untouchables. Dr. Sukhdeva was Doctor at Kangri. Here he acted as Secretary, Dalitoddar Sabha.<sup>64</sup>

In Rajasthan in 1917 Srimati Sukhdevi adopted Srimati Reva Bai, the niece of the well known depressed class leader Dr. Solanki, as her sister. She was brought to Ajmer and Sukhdevi started taking food cooked by Reva Bai. Such food was also offered to the guests.<sup>65</sup> Within three years of the stay of Shraddhanand at Delhi, i.e. upto 1920 there grew good deal of awakening among the untouchables of that place. They began to wear the sacred thread and several of them by taking education became Pandits and worked for the upliftment of their own caste. The most important work for untouchables, achieved at Delhi under the leadership of Shraddhanand, was to secure for them permission to draw water from the wells. Complete success, however, could not be achieved. When Shraddhanand with his several followers and untouchables went in a procession outside Ajmeri Gate to

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63. Ibid p. 481.

64. Indravidya Vachaspati : Arya Samaj Ka Itihas, Part II, p. 98.

65. Chand Karan Sarda : Dalitoddhar p. 115.



the 'Angoori wala' well, Hindus and Muslims attacked them with clubs and the work was stopped. But several days after, the depressed classes could draw water from the well. Several temples were thrown open for the untouchables.<sup>66</sup> Arya Samaj never treated the depressed classes as a separate body and strove for giving them rights, enjoyed by other communities.

### Dalitoddhar Sabha

To intensify the work of upliftment of the depressed classes Shraddhanand established the Dalitoddhar Sabha at Delhi in 1921. Its aims were to preach true conduct among the untouchables, to safeguard them from the onslaughts of foreigners, i. e. from Christians, to make them offer the rights hitherto lost by them, to open pathshalas for them and to educate them.<sup>67</sup> At the time of the establishment of this Sabha apart from Shraddhanand, Lala Gyan Chand, Narayan Dutt, Diwan Chand, Dr. Sukhdeva, M. Ram Singh, Lala Veni Prasad and Kripa Ram were present. Shraddhanand was elected President and Dr. Sukhdeva as Secretary.<sup>68</sup> This Sabha held many conferences, taught 'Gayatri' to a large number of untouchables and offered them the sacred thread. The most important work of this Sabha was that of handling the problem of unemployment. Unemployment was prevalent mostly in Zamindari areas. Zamindars treated the depressed classes badly. This Sabha severely denounced this atrocity and succeeded a great deal in diminishing the misery of the depressed classes. In 1924 a great conference was organised at Delhi which was attended by thousands of people. Ten proposals in connection with social reforms were passed by this Conference. At the end, a big feast was

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66. Indravidya Vachaspati : Arya Samaj Ka Itihas Part II, p. 100.

67. Ibid.

68. But as Shraddhanand was diversely busy, Lala Gyan Chand was elected president in 1924 in his stead. Likewise Swami Ramnand was elected secretary in place of Mr. Sukhdeva—Ibid p. 101.



organised in which the leading public men of the city participated and partook the food cooked by Bhangis, Chamars and Jatavs.<sup>69</sup>

Mahashaya Ramchandra was a great worker for the cause of the depressed classes. His work was not appreciated by Rajputs who beat him to death with lathis. His death on 20th January 1923 helped a great deal in removing untouchability. Every year a fair was organised at Butahara, the place of his death, which was attended by several workers. They spread their own tents and pleaded the cause of the removal of untouchability. The pathshalas were opened for untouchables at Jammu, Butahara, Barkatpur and Udhampur, Upto 1926, eight thousand chamars were made Aryas from Sialkot District alone by the Punjab Dayanand Dalitoddhar Mandal, established on 2nd March, 1923. P. Vishnu Dutt Vakil brought about a great awakening at Lahore among Valmiks. To make the work more intensive, a separate 'Dayanand Dalitoddhar Sabha' was established. Out of its 21 members ten were to be elected by Pratinidhi Sabha and the remaining eleven by the Dalitoddhar Sabha itself. In 1929, five hundred Bazigars were induced to give up this profession and settle down on lands. In 1930 this Sabha offered sacred thread to almost 5,300 untouchables, in 1931 to 1,000 and in 1933 to 1,530. This sabha instigated the untouchables to draw water from the wells; where this was not possible new wells were constructed.<sup>71</sup>

In order to make the depressed classes socially, economically, and religiously advanced, the Sabha opened eleven

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69. Like Rai Sahib Lala Kedar Nath, Seth Laxmi Narain Gadodia, Swami Visheshwaranand, Swami Satyanand, Pandit Indra, Lala Deshbandhu, Lala Narayan Dutt and the Municipal Commissioner Lala Bulakidas—Ibid.

70. Bhimsen Vidyalkar : Arya Pratinidhi Sabha Punjab Ka Itihas. Ch. VI, pp. 372-377.

71. Ibid.



pathshalas. At Koligujar Singh the students were taught handicrafts. Twenty students were provided scholarships. In 1933, fifteen persons were persuaded to give up begging who later on began to sell vegetables. Other notable works were also done in this field.<sup>72</sup>

### Reforms in the Nayak Community

The Nayak is a community inhabiting the mountainous regions of U. P. For long these people did not marry their daughters and allowed them to become prostitutes. On 30th March 1919 a Sub-Committee was appointed by Arya Pratinidhi Sabha U. P. consisting of Dr. Shyam Swarup Satyavrat, Babu Gajadhar Prasad and Ram Prasad Haldwani.<sup>73</sup> Pamphlets were distributed, several scholarships were offered and four Nayak girls were married in their own community and four were wedded in a respectable Kshatriya family. Several girls were got admitted in a Dehradun Girls School. Several of their families decided to adopt the institution of marriage. B. Brij Nath and B. Udai Singh were active workers in this direction. As a result of the scholarships offered to the Nayak boys, several of them passed Matriculation and one became a Graduate. In 1929 through the efforts of Thakur Mashal Singh, who was a member of the provincial council, U.P., passed the Nayak Girls' Protection Act. Other workers who worked for the upliftment of this community were B. Gajadhar Prasad, Government Auditor, M. Ram Prasad Mukhtar and P. Devi Dutt.<sup>74</sup>

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72. Eight women began to learn 'Gota' work. A tailoring class was opened at Shakurgarh. A Charitable industry was opened to help the depressed classes at Gurudutt Ashram, Lahore. Some dispensaries were also opened.—Ibid.

73. Manuscript available at the office of the International Aryan League, Delhi.

74. Ibid.



### Reforms in Criminal Tribes

Certain tribes, designated as Criminal tribes were maintaining themselves on theft and robbery. They numbered fifty thousand in 1926. Out of these only 939 were Muslims and the rest Hindus. In 1908 Sir John Hewett the Governor of U. P. handed over these people to the Salvation Army of the Christians. On being questioned in the Assembly as to the justifiability of this action of the Government, the Government of U. P. assured to consider sympathetically the proposal of any Hindu institution seeking to undertake the work.<sup>75</sup> But the Government did not keep its pledge. Thereafter the Pratinidhi Sadha U. P. opened a 'Jarayam Pesha Sudhar Vibhag', which could not accomplish much upto 1926. In 1927 P. Ras Behari Tiwari again raised this question in the Assembly. The Government gave way and agreed to hand over them to this institution. To settle these people, a village seven miles from Lucknow was chosen and that colony was named as Arya Nagar Settlements, Lucknow. In the construction of its building, P. Ram Chandra Sharma, Engineer and P. Parmanand Sharma, Overseer assisted a great deal. A school was also opened there and a separate night school was run for adults. A dispensary was also opened.<sup>76</sup>

### Reforms among Sweepers

The sweepers of Delhi used to bury the corpses instead of cremating these after the Hindu manner. The Shradhdhanand Dalitoddhar Sabha, Delhi made efforts to convince them to abandon this practice and consequently they gave it up.<sup>77</sup> On the inspiration of Pyarey Lal, Secretary, Chohan Rajput Sabha, Delhi, the bridal procession of Dhanuks reached Rohtak on 21st April 1923 and the marriage ceremony

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75. Ibid.

76. Ibid.

77. Report Bhartiya Shradhdhanand Dalitoddhar Sabha, Delhi upto Feb. 1927, pp. 18-20.



took place there in accordance with Vedic rites in which all the Jats of that place participated. In the same year at Bulandshahr, P. Sohan Lal Gaur permitted depressed classes to join the Ram Lila procession. The sweepers offered 'Arti' to 'Ram' with cymbals while singing Bhajan 'Om Jaya Jagdish Hare'. On 4th January, 1924, a great panchayat was held at Palwal consisting of the villagers in the vicinity of Palwal wherein the depressed classes pledged not to touch meat and wine and also not to eat the food cooked by Muslims.<sup>78</sup>

In 1924 the first annual function of the Raysina Valmiki Arya Samaj was celebrated under the presidentship of Seth Raghunath, which was attended by Lala Lajpat Rai, Shraddhanand and Swami Satyanand. Lajpat Rai advised the Valmiks to remain clean and told them that if they did so, the Hindus would not hate them. Choudhary Jai Mal Singh Gujar, a rais of District Saharanpur, permitted the Jatavs to draw water from his three wells even in the teeth of the opposition of others. Several conferences were organised which were, during those days, named as Dalitoddhar conferences. In the 1926 fifth conference was organised and presided over by Moti Lal Nehru. Pandit Nehru said, "None else, before Arya Samaj, had thought of making an attempt to eradicate this inequality".<sup>79</sup> Lala Lajpat Rai had also attended this conference.

Another great Dalitoddhar conference was organised at Vallabhar in the district of Gurgaon under the presidentship of Dr. Moonje and attended by His Highness Shahpura, Dr. Keshab Deva Shastri etc., wherein the resolutions regarding removal of untouchability and unemployment were passed.<sup>80</sup> It is interesting to note here that other societies also began to work for the welfare of depressed classes. This

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78. Ibid.

79. Ibid.

80. 'Chand'—May, 1927, p. 191.



was chiefly the result of the efforts of Arya Samaj. The All India Sanatan Dharm Sabha in the year 1927 organised its annual function at the time of Kumbh Fair which was presided over by Pandit Madan Mohan Malviya in which several proposals seeking to grant permission to untouchables to go into temples and also to draw water from the public wells were passed.<sup>81</sup> On 17th April, 1927 an All India Achhutoddhar Conference was organised under the presidentship of Lala Lajpat Rai wherein he appealed to the people to allow the untouchables to draw water from public wells.<sup>82</sup>

### Arya Samaj and Gandhiji's Campaign against Untouchability

While a number of social reformers under the influence of Arya Samaj were making efforts to remove untouchability Gandhiji started a powerful movement in the country to eradicate it root and branch. Gandhiji opposed in the Round Table Conference at London in 1931 the conceding of special representation to any interest—untouchables, commerce, Christians, Europeans and any other minorities, though Dr. Ambedkar demanded separate electorates for the depressed classes.<sup>83</sup> On November 13, 1931, when Ramsay Macdonald the Prime Minister of Britain blessed the depressed classes' demand for separate electorate, Gandhiji objected to it and said with emphasis, "If I was the only person to resist this thing I will resist it with my life".<sup>84</sup>

During Gandhiji's absence from India, situation in India rapidly declined. The Congress had started the boycott movement. On his return, Gandhiji affirmed the action of the Congress. Consequently he was arrested at Bombay on 4th

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81. Ibid.

82. Ibid.

83. Tendulkar : Life of M. K. Gandhi, Vol. III, pp. 149-160.

84. Ibid p. 161.



January, 1932. From Bombay he was taken to Yervada prison. On August 17, 1932 Ramsay Macdonald, declared the provisional scheme of minority representation popularly known as Communal Award. Gandhiji in protest announced to start his fast from 20th September, 1932.<sup>85</sup> On 17th July 1932 the Untouchability Removal Day was celebrated at Bombay by Arya Samaj. The untouchables drew water from the wells and the Brahmans, Kshatriyas and Vaishyas drank it willingly.<sup>86</sup> But when Gandhiji intended to start hunger strike as protest against the Government's decision seeking to isolate the untouchables from the Hindu community, Arya Samaj wanted time from Gandhiji to prove that untouchability was anti-Vedic. Gandhiji invited them and was much delighted to hear their discourse. The names of the representatives of Arya Samaj were Pt. Dwijendra Nath Shastri and P. Vijai Shankar.<sup>87</sup> At a grand meeting organised at Bombay on 19th September 1933 Arya Samaj appealed to the people to treat untouchables as their equal and to assure them that they were the limbs of Hindu Community.

### Social Legislation

#### (1) Anti-Child Marriage Act :

The evil practice of child marriage was so deeprooted in Hindu society that mere speeches and preachings could not bring its prohibition.<sup>88</sup> Dayanand early realised it and wished to stop this evil by a legislative enactment. After his death his disciples took up this job. Dewan Bahadur H.B. Sarda, who was President of the Paropkarini Sabha and also a mem-

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85. Ibid p. 194.

86. 58th Annual Report of Arya Samaj, Bombay, 1932-33. p. 29.

87. Ibid p. 32.

88. Foreword by Rai Bahadur K. V. Rangaswami Aiyangar--H. B. Sarda: Recollections and Reminiscences, p. 5.



ber of Legislative Assembly, thought it proper to give effect to Dayanand's idea. He thoroughly studied the conditions of the country. At that time according to the census report there were 612 Hindu widows in 1921 who were babies not even 12 months old; 498 between 1 and 2 years; 1,280 between 2 and 3; 2,863 between 3 and 4; and 6,758 who were between 4 and 5 years of age.<sup>89</sup> But this number of Hindu widows increased in the 1931 census. According to that census Hindu widows under 5 years were 23,832 and under ten were 1,08,176 and under fifteen were 2,54,438.<sup>90</sup> Keeping these things in view he moved a bill in the legislative Assembly to stop the child marriage known as Child Marriage Restraint Bill. The primary object of the bill was to put a stop to Child widowhood. The secondary aim as Mr. Sarda himself pointed out is "to remove the principal impediment to the physical and mental growth of the youth of both sexes and the chief cause of their premature decay and death."<sup>91</sup> Thirdly, to lead the country to Swarajya. As the speaker himself pointed out, "So long as social evils exist in this country, we will neither have the strength of arm nor the strength of character to win freedom".<sup>92</sup> Fourthly, to grant effective protection to the girls which the Age of Consent Act failed to do. The Bill was introduced in the Assembly on 15th September 1925.<sup>93</sup> Mr. Sarda faced several difficulties from the side of the Government. The Home Member declared that he would oppose it at every stage, except at the introduction stage, on the ground that it had no support or backing of the people.<sup>94</sup> But Dewan Bahadur saw the wives of the

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89. H. B. Sarda: Speeches and writings, p. 33.

90. Vide Mr. Sarda's speech in the Assembly—Ibid.

91. Ibid.

92. Ibid p. 36

93. H. B. Sarda: Recollections & Reminiscences, Ch. V, p.68

94. Miss E.F. Rathbone: Child Marriage: The Indian Minotaur, p.75.



members of Government of India and requested them to persuade their husbands to assist the women of India for whose benefit the Bill had been introduced. He also wrote to the lady members of the British House of Commons requesting them to press the Secretary of State for India to instruct the Indian Government to keep at least neutral attitude and not actively oppose the Bill. It is interesting to note that P. Madan Mohan Malviya, Mr. N. C. Kelkar Acharya, and other orthodox Hindu members made efforts to obstruct the progress of the Bill when it was to take a final shape. Pt. Malviya requested Mr. Sarda to reduce the marriageable age from 14 to 12 but the latter declined.<sup>95</sup> At the Simla Session of the Assembly held in September, 1929 the women made demonstrations in front of the Assembly and conducted meetings to support it. The Bill was passed on 23rd September, 1929 at 7.45 p. m. The Home Member declared, "The child Marriage Act though passed would not come into force till April the following year."<sup>96</sup> Mr. Sarda opposed it on grounds that it would result in hundreds of child marriages but to no purpose. The Child Marriage Act is also known as Sarda Act.

(2) Har Bilas Sarda was so deeply moved by the degraded condition of the widows that he introduced in the Legislative Assembly the Bill named as Hindu Widow Right of Inheritance in February 1930 seeking to grant a share in the property of the deceased husband but the bill was defeated by Government opposition.

### (3) Arya Marriage Act :

Several intercaste marriages had taken place but a legal point went against the issues born of such parents. To overcome such a difficulty Sri Ghanshyam Gupta member of the Central Legislative and President of Arya Pratinidhi Sabha

95. H.B. Sarda : Recollections & Reminiscences, p. 68.

96. Ibid



Madhya Pradesh got the Arya Marriage Bill proposed with a view to ensuring that such intercaste marriages as had been performed before this Bill or were to be performed in future would be recognised as valid, and the issues born of such a marriage would have all the rights in the property of their parents. Though the Bill was placed before the House in 1923 but it remained stagnant. It was moved by Chaudhry Mukhtar Singh, member of the Assembly from Meerut in 1923. It was ultimately passed, with the support and efforts of the S. A. P. Sabha and those of Ghanshyam Singh Gupta, in 1936. This Act opened the door of social reforms which was hitherto closed.<sup>97</sup> In the same year the Privy Council established a Nazir regarding Arya Marriage Act.<sup>98</sup>

### Anti-Child Marriage Work

The provisions No. 4 and 5 of the Sarda Act<sup>99</sup> blocked the anticipated progress in this direction, as there was no first class Magistrate in the villages to prevent such marriages. Secondly it was difficult to arrange Rupees one hundred for a man of ordinary status to file a suit in such cases. The Arya Samaj realised it and therefore the Pratinidhi Sabha U.P. directed the sub-Sabhas to dissuade the people from performing child marriages failing which a legal notice should be served to the following :<sup>100</sup>

97. Indravidya Vachaspati ; Arya Samaj Ka Itihas, Part II, p. 191.

98. "Under the Hindu Law a marriage between persons belonging to two subcastes or divisions of a twice born class is valid". Allahabad Law Journal Report 1936, p. 819.

99. (1) The marriage of the boy or girl of minor age is prohibited and liable to punishment. (2) The guardians of such a boy or girl married in minor age would be deemed responsible for it and subject to be penalised. (3) Within one year of the marriage the case can be filed, (4) No Magistrate other than the first class one can hear such cases, (5) The sponsorer of such a case shall have to deposit Rs. 100/- as security so that in case of default the other party may demand the loss—Annual Report of Pratinidhi Sabha U. P. from 1 Oct. 1931 to 30 Sept. 1932.

100. Annual Report of Pratinidhi Sabha U. P. from 1 Oct. 1931 to 30 Sept, 1932,



1. The Bride and the Bridegroom.
2. Both the Purohits and the barbers.
3. Chief relations of both the parties participating in the marriage.
4. District Officer or Captain Police.
5. Daroga of the Thana.

If this is not feasible the local Arya Samaj Office be informed. To disseminate the aims of Sarda Act, sub-committees were also formed. Kunwar Chand Karan Sarda, a well known Arya Samaj leader appealed to the people to file as many cases as possible in the law courts to stop this evil.<sup>101</sup> The women too formed antichild Marriage committees.<sup>102</sup>

The Arya Samaj tried its best to stop this evil and gained a little success in this direction but the people of India were so rigidly orthodox that they devised new ways to continue Child Marriage. They began to go to the Indian States and the French Colonies and began to marry their sons and daughters there as the Sarda Act was not binding on them. To ward off this evil an amendment in the Sarda Act was proposed seeking to extend the hands of law on the British subjects wherever such marriages may occur. This amendment was proposed in the Legislative Assembly by Lal Chand Nawal Rai and passed by the Legislature.<sup>103</sup>

The Sarda Act was not an isolated effort. Similar acts were passed by several Indian States. In the Kotah State the

101. 'Chand' May, 1936, p. 13.

102. Ibid. When any such case was taken to the court, the Arya Samaj paper 'Arya Mitra' published the case and the decision thereof by the court. The writer has consulted as many files of 'Arya Mitra' as were available and concluded that such cases were very few. On 3rd September 1936 the Collector of Bareilly fined Rs. 50/- each on the bride and bridegroom and Rs. 30/- on each of the barbers and Rs. 30/- on the purohit, Rs. 20/- were made to offer to the Anti-Child Marriage Sabha, Bareilly, as the case was filed by this Sabha. 'Arya Mitra' 1 Oct. 1936, p. 16.

103. 'Arya Martand' 11 Feb. 1938, p. 2.



marriage of a girl below 12 and that of a boy below 16 was declared illegal on 1st July 1927.<sup>104</sup> Similar laws were passed also in Baroda, Mysore and Bharatpur States.<sup>105</sup> All this, however, was done only after the Bill had been moved in the Legislative Assembly and heated discussions had been going on. Hence we can conclude that it was mainly through the efforts of H.B. Sarda that the mind of the rulers of the States mentioned above was changed.

### Widow Remarriage

Even during the life time of Dayenand the idea of Niyago was not accepted by his disciples, though they were silent over the matter. After his death, the word Niyoga totally disappeared and the Arya Samajists contributed a lot towards widow remarriage. Punjab contributed a good deal in this sphere.<sup>106</sup>

Shrotriya Shanker Dutt belonging to Bijnore married a widow after the death of his first wife and also helped in more such marriages.<sup>107</sup> At Agra Dr. Mukand Lal got her widow daughter married. Pt. Vishwa Nath, a Kanya Kubj Brahman married a widow and Pt. Bhagwan Din got his widow daughter married.<sup>108</sup> But widow remarriage activities of Arya Samaj were not in full swing till Shri Ganga Ram, a wealthy man and a prominent worker of Arya Samaj from Lahore opened 'Vidhwa Vivah Sahayak Sabha' in 1915.

Shri Ganga Ram, who was an Engineer and a rich man of Lahore founded this society. There were two kinds of workers in this society—paid and honorary. This Sabha

104. 'Chand' September, 1929.

105. H. B. Sarda : Speeches & writings p. 38.

106. On account of the partition of Punjab, the original reports mentioning about such marriages are not available to us. Hence we have to depend on secondary sources. Secondly other Arya Samajists did not keep upto date records of such marriages.

197. Indravidya Vachaspati : Arya Samaj Ka Itihas, P. II, pp. 289-290.

108. Ibid.



opened its branches throughout India.<sup>109</sup> The number of branches in Bengal, Bihar and Orissa was 10, in C. P. 10, in Rajputana 5, in Madras 2, in Bombay 5, in U. P. 72, in Delhi 3, in Punjab and N.W.F.P. 374, in Sindh 13, in South 1, and in Assam 1. The total number of these branches is 496. The expenses of this Sabha were met partly by Ganga Ram himself and partly through contributions. During these years the total expenses of this Sabha reached upto Rs. 95,639. The three monthly papers 'Vidhwa Bandhu', 'Vidhwa Sahayak' and 'Widow Cause' in Hindi, Urdu and English respectively, were associated with it. The specimen copy of these papers was sent free of cost. Pamphlets were freely distributed together with the copy of the Act XV of 1856—Widow Marriage Act. Three Ashrams at Lahore, Mathura and Hardwar were also opened for widows, where they were lodged, and arrangements for their remarriages were made.

During these eleven years this Sabha got a large number of widows married. The total number of marriages arranged by this Sabha during this period was 6,334 out of which 1,162 widow remarriages were conducted in the Brahman community, 1,243 among Kshatriyas, 1,424 among Aroras, 558 among Agrawals, 204 among Kayasthas, 453 among Rajputs, 339 among Sikhs and 951 marriages in different other communities. It is interesting to note that a larger number of such marriages was conducted among twice born castes.

In Delhi, Punjab and Western Province 1,820 such marriages were conducted—Sind and Baluchistan 38, Indian states 258, U.P. 372, Bengal, Bihar, Orissa and Assam 116; Madras 18, Bombay 7, C.P. 32. Apart from these marriages intercaste widow remarriages also took place through the efforts of this Sabha and the total of such marriages reached 301.<sup>110</sup>

109. We are submitting here the number of branches of this Sabha from 'Chand' July 1926. pp. 218-220.

110. Ibid.



In 1926 through the efforts of this Sabha, 1,929 widow remarriage were conducted.<sup>111</sup> In Madras in 1929 the remarriage of thirtyfive widows took place out of which fifteen were conducted in the Brahmin community.<sup>112</sup> In 1932 the number of widow remarriages reached upto 5,493 in the whole of India. In Punjab alone the number was 1,899 but in Bengal, U.P., Punjab and Rajasthan also the number was gradually mounting. It is interesting to note that among the Brahmins alone the number of such marriages reached 716.<sup>113</sup> In 1938 seventy-seven widow marriages were conducted in Bombay.<sup>114</sup> In 1939-40 forty such marriages were conducted.<sup>115</sup>

### Widow Remarriages in U.P.

In U.P. the propaganda for such marriages was carried on by Arya Samaj, side by side with institutions and personalities outside Arya Samaj. P. Radha Charan Goswamin from Brindaban, P. Vishnu Shastri a Maharashtrian, Rao Bahadur Raghunath Rao C. I. E. wrote some books advocating widow remarriages.<sup>116</sup> Shanker Lal from Bijnore and Munshi Bakhtawar Singh from Shahjahanpur were active workers in this direction. Pt. Nathu Ram Shanker Sharma, a well known poet wrote 'Garbha-Randa Rahasya' wherein he depicted the true picture of Hindu society. The famous Muslim poet, Shams-ul-Ulema Maulana Altaf Husain 'Hali',

111. 'Chand' October, 1926, p. 644.

112. 'Chand' July 1930, p. 283.

113. 'Chand' January, 1934, p. 427.

114. Sixty Fourth Annual report of Bombay Pratinidhi Sabha 1938-39, pp. 45-46.

115. Sixtyfifth annual report of Bombay Pratinidhi Sabha, 1939-40, p. 23  
The writer consulted as many reports of Bombay Arya Pratinidhi Sabha as were available but no descriptive statements were mentioned therein. For want of records we are unable to give details.

116. Manuscript of the Report of Sanjukt Prant Arya Pratinidhi Sabha. The whole account regarding such marriages in U. P. has been taken from this manuscript.



depicted the sorrows of the Hindu widow in his 'Mun-a Jate-Bewa'. Babu Ganga Prasad Upadhyaya a well known Arya Samajist wrote 'Vidhwa Vivah—Mimansa' in which he, by quoting the authority from scriptures, condemned the anti-widow remarriage views. The Arya Pratinidhi Sabha U.P. established 'Widow Ashrams' and widow marriage pracharni Sabhas, which saved so many widows from being converted to Islam and got them married. Hundreds of widow remarriages were conducted but no records were kept and moreover it was not feasible to do so. But as is usual on such occasions some persons outside Arya Samaj established Ashrams of their own to lodge widows for ulterior purposes. Hence Arya Pratinidhi Sabha U.P. issued a circular on 9th October, 1929 to its Ashrams asking them to be cautious about such unauthorised Ashrams.<sup>117</sup>

#### **Dayanand Salvation Mission, Hoshiarpur**

This mission was established in 1924 through the efforts of Lala Devi Chand M.A. The aims of this mission were multifarious. Firstly to protect Hindu girls and Hindu widows from Goondas. Secondly to establish such missions at various places. Thirdly, to bring the non-Hindus into the Hindu order. Any one donating Rs. 5,000 in one instalment or within five years could be a patron. Persons donating Rs. 500 in one instalment or within five years would be the life members. The Patron was to appoint ten persons who would constitute the General Council.<sup>118</sup>

Apart from this mission, Arya Vidhwashram Moti Katra, Agra; Vidhwa Ashram, Kashi, Vidhwa Ashram, Arya Samaj Moonger; Vidhwa Ashram Patna were chief missions working for the cause of the widows.<sup>119</sup>

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117. Ibid.

118. Arya Directory p, 187.

119. Ibid p, 190.



Arya Samaj was not a pioneer in the cause of widow remarriage. Maharajah Jai Singh of Jaipur was reported to have thought of starting widow remarriage in his State. This created a furore in his state and his aged mother tauntingly told him to arrange for her remarriage also. Thereby he had to stop his programme.<sup>120</sup> In 1854 Pandit Ishwar Chand Vidyasagar wrote a book in favour of widow remarriage and he also got a law passed by the Legislature in 1856 declaring widow remarriages as legal. He then arranged twenty widow remarriages<sup>121</sup> Hence the real pioneer was Vidyasagar. Thereafter Brahmo Samaj took up the work. But none of them could give it a revolutionary character. It was Arya Samaj alone which conducted it on an all India basis and brought a revolutionary change in the outlook of the country.

### Shuddhi Movement

Only six months after the demise of Dayanand the Shuddhi ceremony of thirty five Muslims was performed at Amritsar and of two at Rawalpindi.<sup>122</sup> During the same year two Hindus of Jubalpur who had embraced the Christian faith, reembraced the Aryan faith.<sup>123</sup> During the same year the Maharaja of Kashmir sanctioned a law seeking to take back the Hindus converted to other faith, in the Hindu fold, if they had been converted during the past thirtyfive years<sup>124</sup> Pt. Lekhram was an active worker in this direction. Not only in Punjab but also in U. P. he worked a great deal and was assassinated by a Muslim in 1897 at Lahore.<sup>125</sup> In 1902, the Shuddhi ceremony of 130 men and women was performed at Bharthana (Etawah). These persons were once Rajputs and

120. 'Beginning of widow marriages-article by Acharya Chatursen Shastri 'Chand' December, 1940, p.533.

121. Ibid.

122. Bhimsen Vidyalkar ; Arya Pratinidhi Sabha Punjab Ka Sachitra Itihas Ch. V. pp. 311-312.

123. Ibid.

124. Arya Directory p. 195.

125. Manuscript—Arya Pratinidhi Sabha—Sanjukt Prant.



through the great efforts of P. Bhagwandin, arrangements for weddings of many of them were made then and there among Rajputs. During the same year, in the village Kapura of Mainpuri district, 375 persons who had embraced Islam over 200 years ago, were taken back in the Aryan fold.

On the death of P. Lekhram, special vidyalayas were opened to make the work of Shuddhi more intense. P. Bhoj Dutt, a prominent worker dedicated his life for the cause of Shuddhi. He established Arya Musafir Vidyalaya at Agra, and published a weekly paper called the 'Musafir'. P. Murari Lal Sharma, Kr. Sukhlal Arya Musafir and Swami Yogendra Pal Indra Verma were active workers in this field. Various individuals were taken in the Aryan fold, sometimes the entire families were converted into Hinduism. On such actions, a storm of opposition was raised by other communities and sometimes the participants in the Shuddhi were excommunicated. Sometimes the English men were also taken in the Aryan fold. In 1911 Mr. Robertson was made Hindu by Arya Samaj Banaras and named as Dharmdeva.<sup>126</sup>

### **Rajput Shuddhi Sabha**

P. Bhoj Dutt formed this Sabha in 1909 but it did not last long and disappeared in 1910. But during this short period it took 1,100 people in the Hindu fold. These people had been forced to embrace Islam during the regime of Farruksiar. Originally these people were Badela, Chouhan and Somvanshi Rajputs.<sup>127</sup>

### **Bhartiya Hindu Shuddhi Sabha**

In 1920-21, when the whole country was plunged in the Non-cooperation movement and Hindus and Muslims apparently seemed united, a number of Mullahs and Maulvies were secretly wandering in villages and were trying to seduce people to embrace Islam at the instance of Khwaja Hasan Nizami. As soon as the Arya Samaj knew of it, it made the

126. Ibid.

127. Arya Directory p. 196.



Shuddhi work more intense.<sup>128</sup> This was the first cause that brought the Sabha into existence. Secondly, the Rajputs who were taken back to Hindu fold by Rajput Shuddhi Sabha, were left unsupported and all sorts of miseries and sorrows afflicted them. Hence Kshtriya Upkarini Mahasabha under the presidentship of Maharaja Ram Pal Singh made a resolution on 30th August, 1922 seeking to hinduise those Rajputs who were forcibly converted to Islam during the Muslim rule.<sup>129</sup> This resolution was given a final shape by the same Sabha on 31st December, 1922, under the presidentship of His Highness Nahar Singh of Shahpura. The Muslim maulvies began to ensnare the Malkanas of Agra, Bharatpur and Mathura in their trap. To weigh up the circumstances, 85 representatives of various Hindu sects from all the provinces gathered on 13th February, 1923 and established Bhartiya Hindu Shuddhi Sabha under the Presidentship of Swami Shraddhanand. This Sabha was registered on 4th December 1924 with the following aims:<sup>130</sup> to incorporate persons of other faiths and also those who had deserted the Hindu religion, to disseminate knowledge through pathshalas and other institutions in their jurisdiction, to protect the widows and orphans and to publish religious and other books useful for the purpose. The office of the Shuddhi Sabha was established at Agra but two years later i.e. with effect from 19th March 1925 it was shifted at Lucknow in the Kothi of Raja Sahib Mahwa and then again one year after it was shifted at Delhi.

### Work of Shuddhi Sabha from 1923 to 1931

The greatest contribution of the Shuddhi Sabha was that it incorporated 1,000,00 Malkana Rajputs back in the Hindu fold.<sup>131</sup> A lot of money was contributed by the people.

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128. Manuscript—Arya Pratinidhi Sabha Sanjukt Prant.

129. Arya Directory p. 196.

130. Ibid p. 197.

131. Manuscript—Arya Pratinidhi Sabha—Sanjukt Prant. Malkana Rajput were converted Muslims but they did not abandon many



It is interesting to note that Sikhs, Jains and Sanatanis all worked shoulder to shoulder for this cause.<sup>132</sup> The Hindus cast off the hesitation which was so far implanted in their minds against Shuddhi. In 1924-25 people from Punjab rushed to Agra and took into the Aryan fold Malkana Rajputs and perhaps because on this account, the Muslims were angry and their anger resulted in Shraddhanand's assassination. But the Shuddhi work was not stopped. It was deeply planted in the minds of the Hindus that 'Kalma' and 'Baptism' cannot make one forsake his religion. He could be readmitted in his fold. This Shuddhi Sabha was not directly related to Arya Pratinidhi Sabha. Of course, its office-bearers were Arya Samajists.

A monthly paper 'Shuddhi Samachar' was published in Bengali and Gajrati languages from Calcutta and Surat.<sup>133</sup> This paper had a wide circulation. In Delhi alone fourteen thousand people were its subscribers. From 1923 to 1927, this Sabha took 1,63,000 people in the Hindu fold.<sup>134</sup> In 1928, it converted 6,500 Muslims to Hinduism. During the same year the Shuddhi Sabha conducted fifteen Shuddhi Sammelans at various places. The most important of them was at Bhagalpur in Bihar under the presidentship of Swami Chidanand Sannyasi. Three proposals were passed seeking to offer prayers for the martyrs for the Shuddhi's cause and also to extend a warm welcome to persons who had been converted. During the same year a number of Muslim ladies were also converted to Hinduism.<sup>135</sup> There are cases of some English

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of the religious and social practices of Hindus e.g. they never used the flesh of the kine, they would invite a Brahman as match maker, their names would end in 'Singh' they would never take food touched by a Muslim, etc,

132. Manuscript—Arya Pratinidhi Sabha, Sanjukt Prani.

133. Arya Directory p. 198.

134. 'Shuddhi Samachar' Baliden Ank March 1929, edited by Swbmi Chidanand Sannyasi p. 167.

135. Ibid p. 167.



ladies also being taken into the Aryan fold. In order to show equality of treatment with the converted persons, the food prepared by the converts was eaten by the twice borns. This Sabha had twenty two branches.<sup>136</sup> In 1929 twenty Sammelans were organised.<sup>137</sup>

To sum up, the Sabha took back in their fold 1,83,342 people within eight years, protected 1,451 women and 3,155 orphans, conducted 127 Sammelans and 156 Panchayats, organised 81 big feasts. 48,000 rupees were spent on Shuddhi literature and several pathshalas and dispensaries were opened in the areas where the 'Shuddhi' movement was being carried on.<sup>138</sup>

### **Akhil Bhartiya Shraddhanand Shuddhi Sabha**

Differences began to sprout forth soon after 1931 among the workers of the Bhartiya Hindu Shuddhi Sabha which resulted in the formation of a separate Shuddhi Sabha on 29th April 1934, known as Akhil Bhartiya Shraddhanand Shuddhi Sabha. The aims of this Sabha were practically the same as that of the Hindu Shuddhi Sabha. The first election was held under the presidentship of Bhopal Singh, in which Major Raja Durga Narain Singh was elected president.<sup>139</sup>

136. Ibid p. 185.

137. Ibid pp. 155-156.

In 1930. an article was published in 'Shuddhi Samachar' on the necessity of conversion. The writer under the caption 'why should Shuddhi be performed' gave reasons of his own in support of Shuddhi. He revealed that it was necessary to take back in Hindu fold the persons forcibly converted to Islam during Muslim rule. Secondly, Swarajya could not be won without Hindu Muslim unity and this without admitting non-Hindus in the Hindu fold was impossible. Hence the Shuddhi was meant for Swarajya. Thirdly the Muslims would not abandon eating beef. Hence to protect cows, it was essential to admit Non-Hindus in the Hindu fold. Lastly, to protect the non-Hindus from various diseases contracted by them on account of their marriage with cousins. 'Shuddhi Samachar' Balidan Ank—Jan. 1930, p. 5.

138. Arya Directory pp. 198-202.

139. Ibid p. 200. Indravidya Vachaspati was elected as Karya Karta Pradhan. Dr. G. D. Savarkar was elected as Vice-President.



The Sabha published two monthly paper in Hindi 'Shraddhanand' and 'Prajā Bandhu'. The Rajas and Maharajas of various places donated handsomely to these papers. There were working fortyfive Sakha Sabhas under this Sabha. All these were fighting for Shuddhi's cause. In toto 8,952 lectures were delivered by the preachers on miscellaneous topics and the knowledge of the Vedas was disseminated to practically thirtyfive lakhs of people. Six thousand nine hundred and fiftythree non-Hindus were coverted to Hinduism. Twentynine community dinners (Saha Bhoj) were organised and about 13,000 tracts were distributed along with a mass of Shuddhi literature. The Sabha spent Rs. 4,361 as 13 on all activities.<sup>140</sup>

### Shuddhi Work in the South

Upto 1920, no thought of purifying non-Hindu and converted Muslims and Christians in South was devoted by Arya Samaj. But in 1921, news became current that the Moplahs were perpetrating great atrocities in Malabar and forcibly converting hundreds of persons to Islam. These reports created profound stir among the Arya Samaj workers and Mahatma Hansraj, having known about these incidents, could not pass a peaceful night. The Pradeshik Sabha Punjab conducted a meeting and passed a resolution seeking to render assistance to the grief-stricken people. The proposal was moved by M. Hansraj.<sup>141</sup> Hansraj sent his own men to Malabar. He appealed to the press. He took up the question of reconverting the lost Hindus. A fund was also raised and the first contribution to this fund came from Hansraj's.

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Apart from him flve more Vice-presidents were elected. One was Dr. Gokulchand Narang. Swami Chidanand Sannyasi was elected as Chief Secretary and Kr. Chand Karan Sarda as secretary. Lala Bishan Swarup was elected as Treasurer and Dr. Vidya Vrat Shastri as Librarian.

140. Ibid p. 201.

141. 'It is a great challenge to us to forcibly convert Hindus to Muslim faith even in these days of awrkening'.—Indravidya Vachaspati: Arya Samaj Ka Itihas, P. II, p.130.



mother.<sup>142</sup> The Pradeshik Sabha also directed P. Rishi Ram to visit the area. Sri Khushhal Ghand. 'Khursand' and P. Mastan Chand were also deputed with him. Several other workers followed suit. After a few months these people won success in reconverting the lost Hindus and in repairing the temples destroyed by Muslims.<sup>143</sup>

Thus the commencement of Shuddhi movement began with the Malabar atrocities. On 27th November, 1927 the Director of the Peoples' Bank of erst while Mysore State Mr. John D. Soza whose ancestors were forcibly converted to Christianity, was taken back into the Hindu fold with great pomp.<sup>144</sup> The function was attended by a large gathering, even though the information was given out only one day before. The Director read a paper indicating his repentance and then Dharm Deva Vidya-vachaspati handed over the sacred thread to him by reciting the Ved Mantras. This function was presided over by Miss Adna Hallman, an American lady who was also known as Sarda Devi and who had great love for the Vedic religion.<sup>145</sup> Clad in Indian sari and painted with Kum kum she appeared with devotion and also pointed out the demerits of Christianity.<sup>146</sup>

On 4th May 1932, Arya Samaj, Asothara (Fatehpur) converted a born Muslim lady known as 'Vauva'. Her husband was alive and on being admitted into the Hindu fold she was wedded with Karn Singh. Thereupon the Muslims filed a law suit in the court against Karan Singh accusing him of kidnapping a lady. His Lordship Mr. Justice Young of Allahabad High Court issued a judgement declaring that the previous relation of the said lady was broken off on her

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142. Sri Ram Sharma : Life of M. Hansraj p. 39.

143. Indravidya Vachaspati : Arya Samaj ka Itihas, Part II, pp. 130-131

144. 'Sarvadeshik' Dec. 1927, p. 34.

145. Ibid.

146. Ibid.



change of religion.<sup>147</sup> On December 16, 1934, Maulana Mirza Manzur Beg, secretary Muslim Anjuman was converted to Hinduism along with his entire family by Arya Samaj, Subzi-mandi, Delhi. The ceremony was administered by P. Ram-chandra Purohit and Mathura Prased. The Maulana became Karam Vir Singh.<sup>148</sup> When Hari Lal Gandhi, the eldest son of Mahatma Gandhi, embraced the Muslim Faith and became Abdullah, he was challenged by Arya Samaj, Bombay to hold a Shastrath. But none was prepared for shastrath. P. Vijai Shanker then delivered two lectures in refutation of Islam. Then Abdullah being vexed with Islam, wished to re-embrace his original faith and was taken back by Arya Samaj, Bombay.<sup>149</sup> There was a large gathering to view this ceremony. This Shuddhi was given headlines in the Press. Even Kasturba and Devadas Gandhi expressed delight on this Shuddhi. The most important result of this Shuddhi was that every one in the country knew that one could re-enter the Hindu religion even after wilfully or under pressure embracing another faith. Hari Lal Gandhi then engaged himself to convert others. The second Shuddhi of this type was of Professor Badruddin. Originally he was a Brahman and held many academic degrees. But earlier in his life when in Bombay he had embraced Islam and was now re-converted by the Arya Samaj, Bombay through the efforts of Hari Lal Gandhi. In 1936-37, 261 Shuddhis were made in Bombay.<sup>150</sup> In the year 1938-39, the Arya Samaj, Bombay converted eighteen persons. Out of these six were Christian and twelve Muslims. They were Christened after the ceremony.<sup>151</sup> In the year 1939-40, eleven persons were converted out of which one was a Jew, one Christian and nine Muslims.<sup>152</sup>

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147. Allahabad Law Journal 1933, p. 732

148. 'Arya Mitra' 3 Jan., 1935, p. 17

149. 62nd Annual Report of Bombay Arya Samaj, 1936-37, p. 25

150. Ibid.

151. 64th Annual Report of Bombay Arya Samaj, 1938-39, p. 45

152. 65th Annual Report of Bombay Arya Samaj, 1939-40, pp. 22-23



Not only in India but also in Burma, Africa and other foreign countries, Shuddhis were made. In Burma the Indians taking advantage of the liberty of the women of Burma entered into unreal matrimonial alliances with them and then, while returning to India, forsook them. The women so forsaken used to embrace Islam and accepted the name 'Zaharwadi'. The number of such Zaharwadis reached upto five thousand. The Akhil Bhartiya Shuddhi Sabha gave their attention to it and converted several of them to Hinduism.<sup>153</sup> In 1936, the Indian Ambassador of South Africa Mr. Raza Ali decided to marry a Hindu girl of Kimberley. The Arya Samaj raised a storm of opposition against him. The result was that Raza Ali could marry only through Registration and the girl Kumari Sami could not transform her religion till death.<sup>154</sup>

The most important result of the Shuddhi movement was that it opened the door for the people lost to Hinduism and secondly demolished the idea that the person once lost to Hinduism was lost forever. Thirdly, it removed the inferiority complex which was hitherto working in the mind of the Hindus. Fourthly, it angered the Muslims and Christians and they began to blame Arya Samaj to promote communalism. We cannot agree with Nicol Macnicol who viewed the Shuddhi merely as a means of increasing the number of Hindus in a province like Punjab to gain political power. "It is for a secular and political conflict and no spiritual warfare that Hinduism desires reinforcement, compassion for the outcaste has little place in these schemes".<sup>155</sup>

The important leaders of Shuddhi movement like L. Hansraj believed in Hindu-Muslim unity and also believed that the salvation of India could be achieved only through Hindu Muslim unity. But to his mind no unity could be achieved so long as the feelings of extra-territorial patriotism

153. "Shuddhi Samachar" Balidan Ank March 1929 p. 186

154. Indravidya Vachaspati - Arya Samaj Ka Itihas Part II, p. 233

155. Nicol Maenicol : India in the dark wood 1930, pp. 24-25



dominated the Muslims.<sup>156</sup> Most of the Muslims were originally Hindus, hence Arya Samaj held nothing wrong in reconverting them to their original faith. Besides, Muslims too were proselytising the people and kidnapping Hindu girls. Arya Samaj aimed at making the Hindus strong and as such the Shuddhi movement was never regarded by them as a hindrance to Hindu Muslim Unity.

### Other Reform Societies

Arya Samaj was not the only society working for the upliftment of the country. The Social Reform Association was formed in Sind in 1882.<sup>157</sup> In 1884 Behramji Merwanji Malabari presented his "Notes on Infant Marriage and Enforced Widowhood" to British Government to raise the marriageable age of consent.<sup>158</sup> In 1887 a Widows' Home was organised by Sasipada Bannerji at Brahmanagar near Calcutta. In the same year Ranade founded the National Social Conference "with the support he received from the Diwans of Baroda and Indore".<sup>159</sup> A few years hence the 'Indian Social Reformer', a weekly in English began to appear. In 1889, Pandita Rama Bai, a Christian lady opened the Home of Learning or Sarada Sadan for Hindu widows in Bombay. But this institution baptized so many of the Hindu widows that the Hindus became hostile to it and consequently Hindu Widows' Home Association was organized in Bombay. During the years (1885-1900) The Bombay Presidency Social Reform Association, and the Madras Hindu Social Reform Association were founded. These bodies held annual Provincial Conferences.

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156. Sri Ram Sharma : Life of M. Hansraj p. 43

157. J. K. Farquhar : Modern Religious Movements in India, p. 394

158. Stanley A. Wolpert : Tilak And Gokhale—Revolution and Reform in the Making of Modern India, p. 48

159. Ibid p. 38



In 1907 a Hindu Widows' Home was established in Mysore city. The same year the Mahila Silpasram, or women's industrial refuge, was founded in Calcutta by Mrs. P. Mukerji, a niece of Dr. Tagore. In 1908 the Seva Sadan, or Home of Service, was founded in Bombay by B. M. Malabari, a Parsi reformer. This institution flourished. It had its branches in Poona and Ahmedabad. This society also published tracts and pamphlets. It did much valuable work in the social sphere by opening industrial homes, dispensaries. There was another institution similar to Seva Sadan known as Nishkama Karm Math.

Side by side with these social services in the Hindu Community the Jains and the Sikhs did not lag behind. "The provocative attacks of Dayanand and the Arya Samaj stirred them to fury".<sup>160</sup> A body of reformers arose amongst them and Singh Sabhas "were formed all over the country for the strengthening and purification of Sikh life".<sup>161</sup>

### Conclusion

"Our real problem in India", Tagore believed, "is not political but social".<sup>162</sup> Dayanand anticipated this view. Earlier than Dayanand, Raja Ram Mohan Roy took up the work of getting India rid of social evils. But he could not contribute much in this sphere and whatever was done, was confined only upto Bengal. Dayanand took up the task of reforming the society on a vaster scale. In this he received inspiration from Vedas. Vedas, according to Dayanand, did not enjoin caste system, child marriage, prohibition of widow marriage, inequality of women etc. Hence his religious reform and social work were identical. Sir Jadunath Sarkar says, "He is a true statesman who can legislate for the future, who can set a force at work which will go on influencing the

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160. J. N. Farquhar : Modern Religious Movements in India, p. 340

161. Ibid

162. Dr. Rabindra Nath Tagore : Nationalism—, p. 97



lives and thoughts of unborn generations. When the history of India's growth comes to be written, that high rank will be adjudged to the "naked faqir" Dayanand Saraswati. He rescued the heart of Hinduism from atrophy ; he linked it with the spirit of eternal progression ruling the outer world ; he proved that whatever is best and truest in the legacy of the ancient sages of Aryavarta is a possession open to the entire human race, and not confined to any "twice-born caste or sacred soil".<sup>163</sup> In short, Dayanand brought revolution in the country. Romain Rolland says, "This man (Dayanand) with the nature of a lion is one of those whom Europe is too apt to forget when she judges India. He was that rare combination, a thinker of action with a genius for leadership. He was the hero of the Iliad or of the Gita with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true one. He was so successful that in five years Northern India was completely changed".<sup>164</sup>

After Dayanand Arya Samaj was a great force in the awakening of the country. Mr. Edward Maclagon described Arya Samaj as the "most important modern sect" in the Punjab.<sup>165</sup> Mr. Blunt I. C. S. described it "as the greatest religious movement in India of the past half century".<sup>166</sup> Sir Herbert Risley holds the Samaj to be "the most conspicuous movement of the times".<sup>167</sup> Sir Henry Cotton considers the history of the movement to be "one of the most important and interesting chapters of modern Hindu thought",<sup>168</sup> This movement is also described as "chief among the modern Neo-

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163. H. B. Sarda (editor) : Dayanand Commemoration Volume, p. 9

164. Romain Rolland : Prophets of New India, p. 100

165. Lala Lajpat Rai : The Arya Samaj, p. 261

166. Census Report for U. P. for 1911, p. 129

167. Sir Herbert Risley : The Peoples of India, p. 245

168. Sir Henry Cotton : New India, p. 278



Hindu movements both in point of activity and influence..... which hinder the spread of Christianity in India".<sup>169</sup> Bernard Lucas holds that the whole missionary labour, on account of Arya Samaj, resulted in failure, "When viewed from the stand point of conversion of India to the Christian faith".<sup>170</sup> But all these writers could touch only the fringe of the work done by Arya Samaj. In the social sphere Arya Samaj was the first to break the shackles of caste system on a vast scale. Though Brahmo Samaj raised its voice against this evil yet the work was not taken up on a wide scale. Arya Samaj took recourse to interdining and intermarrying but many of the workers did not evince any courage to ward off this evil. Before Arya Samaj took up this work, the various communities like Brahmans and Vaishyas did not enter into wedlock even with the subcastes within their community. It was the impact of Arya Samaj that made them realise the absurdity of the position and they began to plead in favour of marriages with any subcaste irrespective of the Gotra.

Dayanand's reformation led to a counter reformation movement. The orthodox Hindus, calling themselves Sanatanists, too began to preach in favour of widow remarriage, and quoted Vedas and other Shastras as authority in support of their view. Har Bilas Sharda got the Sarda Act passed which prohibited child marriage to some extent. There was not a single social evil against which Arya Samaj did not raise its voice. Arya Samaj purified thousands of untouchables and created a stir in the country. Many of its workers were killed during the course of their activities. They opened schools for untouchables, taught them the hygienic methods and ate with them on grand festivals. But even then we can say that there were only a few workers who had completely thrown off their cloak of discrimination. Many of the Arya

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169. Report of the World Missionary Conference held at Edinburgh in 1910, Vol. I, p. 17

170. Bernard Lucas : *Our Task in India* Macmillan 1914, p. 45



Samajists preached one thing and acted quite differently. They hesitated in freely mixing with the untouchables.

Arya Samaj was the pioneer in raising the Shuddhi movement. Never before Arya Samaj did we hear the name of Shuddhi. The Great Shankaracharya held Shastrarths with the Buddhist priests and worsted many of them but had no notion of converting them to Hindu faith. Arya Samaj was the foremost movement in this direction. They, apart from taking the converted Hindus back in their original fold, also converted many Muslims and Christians originally born in their faith. The Arya Samaj had associated the Shuddhi movement with Swarajya. "In its beginning, the Arya Samaj was more religious than political but later, on the establishment of the Shuddhi Movement for the conversion of non-Hindus, the Political concept of a united India appears".<sup>171</sup> It came into conflict with Muslims and Christians. As says Jawahar Lal, "The Arya Samaj was a reaction to the influence of Islam and Christianity, more especially the former. It was a crusading and reforming movement from within, as well as a defensive organization for protection against external attacks".<sup>172</sup>

Arya Samaj did not confine itself to the eradication of religious and social evils. But it contributed much in the sphere of philanthropic activities. It rendered services when earthquakes occurred, organised widow homes and orphanages and assisted financially to the flood stricken people. It was an all sided movement. As says Mr. Satya Murti, "Arya Samaj is a mighty reform movement of Hindu religion which rendered meritorious services to restore the Vedic religion by

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171. Michael Edwards : A history of India pp. 319-320

172. Jawahar Lal Nehru : The Discovery of India—The Signet Press Calcutta, p. 290



giving life to all our national, religious, social and educational activities".<sup>173</sup>

Here it may be noted that some of the activities of Arya Samaj were taken up by the Indian National Congress. Along with the political work done by the Congress, much valuable work was done in social sphere also. But during the days when Tilak held a prominent position in the organization, he did not contribute much in this direction. Though he put forth certain suggestions for social reform, "Girls should not be married before the age of 14, boys should not be married before the age of 20. If a man wanted to marry again he should marry a widow etc."<sup>174</sup> Tilak wanted Swarajya as pre-requisite to the eradication of social and religious evils. He strongly felt that 'political emancipation was the one pressing need for the people of India and that all else not directly connected with it must take a second place... Let us have first liberty and the organised control of the life of the nation, afterwards we can see how we should use it in social matters.'<sup>175</sup> Tilak's main task was political. Dayanand's main objective was the religious and social reform of the Hindu society. Dayanand wanted to purge the country off all sorts of social, religious and economic evils as pre-requisite to the attainment of Swarajya.

In the matter of social reform Dayanand comes closer to Gandhiji. Gandhiji has himself praised the work done by Dayanand. "Among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one".<sup>176</sup> Gandhiji took up the work of the upliftment of depressed classes and dedi-

173. His speech at S. Aryan Conference 1941—Indravidya Vachaspati Arya Samaj ka Itihas V. II, p. 370

174. T. V. Parvate : Bal Ganga Dhar Tilak—Ch. V, p. 41

175. Sri Aurbindo : Bankim—Tilak—Dayanand 2nd Edition, 1947, p 28

176. Letter of Gandhiji to H. B. Sarda—H. B. Sarda (Editor) : Dayanand Commemoration Volume P. I



cated his whole life to it. He also advocated the cause of widow remarriage. But he could not give it a revolutionary character. Dayanand and his followers spearheaded this movement to such an extent that it created stir in the country.

Dayanand's main task was social and religious. Gandhiji's main task was social and political. Both realised that political subjugation of the country was primarily the result of social disintegration. But Dayanand blended the social programme with the religious one. Hence he raised the slogan 'Back to the Vedas'. 'There are no two opinions about his (Dayanand) being the greatest social reformer of modern India. It is also admitted on all hands that without his revolutionary reforms such as the opposition to the caste system and untouchability, his fight for the equality and emancipation of the women and the so-called scheduled castes, the subsequent political and national movements would have proved abortive'.<sup>177</sup>

To sum up, though Arya Samaj was not the only organisation engaged in the task of social reform yet it will be admitted that its work was more wide-spread and effective as compared to that of other reform movements. It was better organised and it tried to reach the masses and its founder condemned the social evils with astonishing courage and in a seemingly shocking blunt down right manner. Moreover, its roots were in the Vedas and it did not come under the spell of the West. Hence its appeal was greater and its effect more comprehensive and lasting.

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177. D. Vable : An Introduction to Modern India and Hinduism. pp. 12-13



## CHAPTER V

### EDUCATIONAL CONTRIBUTION OF THE SAMAJ

#### Historical Background

Approached in 1781 by some prominent Muslims of Calcutta, Warren Hastings started Calcutta Madrassah in order "to qualify the sons of Mahomedan gentlemen for responsible and lucrative offices in the State, and to produce competent officers for Courts of Justice".<sup>1</sup> In this institution the subjects of instruction were to be the Mahomedan Law and such other subjects as were taught in other Muslim schools. In 1792 Jonathan Duncan, Resident at Banaras sought permission to start Banaras Sanskrit College "for the preservation and cultivation of the laws, literature and religion of the Hindus".<sup>2</sup> The establishment of these two institutions reflects the beginning of the influence of what is known as the "Orientalist School of Educational Policy". The British Government was sympathetic towards the attempts to revive Indian classical learning but had no idea of introducing any system of education. They did not like the proselytising activities of the missionaries as such activities were more or less responsible for the outbreak of the Sepoy Mutiny at Vellore in 1800. Hence the policy adopted by the East India Company was that of religious neutrality. But this was the period when politics and not education dominated the Indian scene. The government put obstacles in the path of the missionaries and expelled several missionaries as soon as their proselytising activities became active.

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1. A. Howell : Education in India, p. 1

2. The Cambridge History of India, Vol. VI, pp. 95-86



Chafing under the policy of the Indian Government and being powerless to fight against this policy in India ; the missionaries and their friends started an agitation in England with the object of persuading Parliament to legislate on the matter and offer necessary assistance to them. The foremost among those agitators was Charles Grant.<sup>3</sup> His ideas on the subject of education were typically missionary. He wrote the book "Observations on the State of Society among the Asiatic subjects of Great Britain, particularly with respect to morals ; and the means of improving it" in which he pointed out the depraved conditions of India in an exaggerated form. He writes, "In the worst parts of Europe there are no doubt a great number of men who are sincere, upright and conscientious. In Bengal, a man of real veracity and integrity is a great phenomenon ; one conscientious in the whole of his conduct, it is to be feared, is an unknown character".<sup>4</sup>

Grant pointed out two causes of the degrading conditions of the Indian people : ignorance and want of a proper religion. He said, "The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders".<sup>5</sup> Grant suggested that the English language should be adopted as the medium of instruction. He wrote, "There are two ways of making this communication : the one is, by the medium of the languages of those countries ; the other is, by the medium of our own".<sup>6</sup> It is significant that Grant suggested English as the medium of instruction—a decision taken by Bentinck through the advocacy of Macaulay forty years later. Grant's book was published in 1797. The missionaries made it the basis of their

3. Grant remained for several years in India. In 1797 he was elected to the Court of Directors.

4. M. R. Paranjpe : *A Source Book of Modern Indian Education*, pp. viii-ix

5. Syed Mahmud : *History of English Education in India*, p. 11

6. *Ibid*, pp. 11-12



agitation and argued that the policy of the Company was wholly Un-Christian.

While the missionaries and their supporters were thus agitating in England, the officials of the Company in India were agitating for a bolder move to spread Oriental education. Lord Minto, Governor-General of India 1806-1813, was an admirer of Oriental Literature. In a Minute, dated 6th March 1811, he wrote :—

“It is seriously to be lamented that a nation particularly distinguished for its love and successful cultivation of letters in other parts of the empire should have failed to extend its fostering care to the literature of the Hindoos, and to aid in opening to the learned in Europe the repositories of that literature”.<sup>7</sup> It was against such a background that the Charter of 1813 came up for renewal.

According to this Charter Act the Company had partly undertaken the responsibility of educating Indians and a sum of one lakh of rupees was earmarked for the “revival and improvement of literature” and for the “introduction and promotion of a knowledge of the sciences” among Indian people.<sup>8</sup>

The Charter Act of 1813 proved a turning point in the history of education in India. With it the agitation which Grant and his supporters carried in England came to a suc-

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7. Report of the Select Committee of the House of Commons on the affairs of East India Company (1882), Appendix 1, pp. 325-27

8. “It shall be lawful for the Governor-General in Council to direct that out of any surplus which may remain of the rents, revenues and profits.... a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.”—W. H. Sharp : Selections from Educational Records, Vol. I, p. 22



cessful conclusion ; the education of Indians became a responsibility of the Company ; a large amount was annually secured for educational purposes ; and lastly the missionaries were permitted to land in India. The framers of this Act did not state clearly the objects of education in India, and the methods to be adopted to achieve those objects. Hence there naturally arose a controversy on the following points ; aim, agencies, methods and medium of instruction. The most violent controversy broke out on the subject of "the medium of instruction".

There were mainly three schools of thought among the officials of the Company. The first school advocated that Sanskrit and Arabic studies should be encouraged and Occidental sciences should be imparted through the medium of these languages. This school consisted of the older officials of the Company who generally supported the policy of Warren Hastings and Minto. 'This school of thought was stronger in Bengal'.<sup>9</sup> The second school consisted of persons like Munro in Madras and Elphinstone in Bombay. They believed that Indian culture was of a high order and the medium of instruction should be the regional languages.

The third school consisted of younger officials in the employment of the Company. They advocated that Western knowledge should be imparted to Indians through the medium of English. Their voice was insignificant till Macaulay assumed their leadership. He believed that "A single shelf of a good European library was worth the whole native literature of India and Arabia".<sup>10</sup> He had a great contempt for Indian Literature without having its adequate knowledge. He held, "All the historical information which has been collected from all the books written in the Sanskrit

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9. P.L.Rawat: History of Indian Education, p.146

10. Demetrius C.Boulger: Rulers of India-Lord William Bentinck, 1897 p.154



language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in English".<sup>11</sup> Apart from the officials there were persons like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar who advocated the cause of English. Raja Ram Mohan Roy wrote a letter to Lord Amherst advocating the cause of English.<sup>12</sup> Macaulay was the Chairman of the General Committee of Public Instruction in Bengal. Lord William Bentinck accepted Macaulay's Minute and passed the following order :—

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European Literature and science among the natives of India ; and that all the funds appropriated for the purpose of education would be best employed on English education alone.<sup>13</sup> After the departure of Bentinck some of the Orientalists re-opened the controversy in some form or the other. But the then Governor-General Lord Auckland put a stop to all that and the controversy was finally decided in favour of English education in 1839. But it was decided only in Bengal. The other provinces were following their own policy especially Bombay. Bombay was adopting regional languages as the media of instruction. There they admitted in English only those students who "had the capacity to acquire European learning".<sup>14</sup> As the time for the renewal of another Charter came<sup>15</sup> it became more and more evident to the authorities that uniformity and consistency of aim in the educational policies were lacking in the various Provincial Governments. Lord Dalhousie put proposals to the Directors to this effect. A Select Committee of the House of Commons

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11. Ibid.

12. H.H.Dodwell: The Cambridge History of India, Vol. VI p.105

13. Ibid, p.112

14. Richey: Selections from the Educational Records, p.18.

15. The Charter was practically revised after every twenty years, 1813, 1833, 1853.



was appointed to probe into the educational developments of India. On the basis of the enquiry conducted by this Committee, the Court of Directors sent down their Educational Despatch on 19th July 1854. This document is sometimes described as Wood's Education Despatch because it was written by Charles Wood who was then the President of the Board of Control.

The important result of this Education Despatch was that the departments of Public Instructions were opened in all the provinces and a consistency in the aims of educational policies of the various provinces ensued.<sup>16</sup> English became the medium of instruction in all the provinces and the claims of vernacular languages receded into the background.

Thus the English system of education came into vogue. This led to the gradual denationalisation of India. Indians began to imitate more and more western ways of living and to consider their own religion and culture inferior. "The ancient learning was despised; ancient custom and tradition were thrust away; ancient religion was decried as an outworn superstition. The ancient foundations upon which the complex structure of Hindu society had been built up were undermined; as the new generation of iconoclasts found little enough with which to underline the edifice which they were so recklessly depriving of its own foundations".<sup>17</sup> Dayanand keenly observed the impact of English education on the minds of Indian people which led him to form his own concept of education.

### Dayanand's Concept of Education

According to Dayanand, education began in the mother's womb.<sup>18</sup> A mother should, after the birth of the child and

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16. Many of the recommendations of the Education Despatch were not carried out. We are not concerned here with all the recommendations made by the Despatch. The Despatch did not condemn the regional languages like Macaulay.
  17. Ronaldshay: *The Heart of Aryavarta* 1925, p.45.
  18. Dayanand Saraswati: *Satyarth Prakash* 32nd Edition, Smt. 2015, (1958) Ch. II, p. 19



when he learns to speak, teach him to pronounce letters correctly.<sup>19</sup> When the child understands a little he should be taught how to address his elders, superiors and inferiors and a love for knowledge inculcated in his mind. The mother should impart religious tone to the child. It is clear that the first teacher of the child, according to Dayanand, was his mother and the important thing to be taught to the child was regard for religion and ethics.

With a view to make them strong and healthy he advised the parents to develop in their children 'such sterling qualities as truthfulness, heroism, patience, cheerfulness, etc.'<sup>20</sup> After having attained five years of age, the children should be taught the Sanskrit Alphabet, as well as foreign language. Subsequently they should be taught to understand and learn by rote such verses, poetical pieces and passages as 'are full of good precepts, inculcate truth and virtue, love of knowledge and God'.<sup>21</sup> They should also be counselled as to the general behaviour towards parents and other relatives and learned men and others ; 'so that they may not, as they grow up, be duped by any unprincipled person'.<sup>22</sup> The child, according to Swamiji, should be left to the care of parents only upto eight years. Thereafter he should not be allowed to stay in the house. He wanted this to be a compulsory duty under the laws of the State. 'It should be made a penal offence to break this law'.<sup>23</sup>

The boys should not be placed under the care of teachers of low character. 'Only those persons are qualified to teach, who are masters of their subject and are imbued with piety'.<sup>24</sup> According to his scheme—which is formulated in

19. Dayanand Saraswati: Rigvedadī Bhasya Bhumika p.461

20. Dayanand Saraswati: Satyarth Prakash 32nd Edition, Smt. 2015 (1958) p.20

21. Ibid.

22. Ibid.

23. Ibid p.57,

24. Dayanand's Views on education-A Pamphlet.



conformity with the principles enunciated by the ancient Rishis, schools have to be located at a distance of at least five miles from the city. Co-education has no place in Dayanand's scheme. The schools for boys should be at a fairly good distance, at least three miles away from those of the girls. Even the tutors and other employees such as peons etc. belonging to the different sex than that of the students, were not to be employed. He emphatically declared that 'not even a child of five years of the opposite sex should be allowed to enter a school'.<sup>25</sup> This was the result, not so much of orthodoxy as of an intense sense of puritanism. All the students whatever caste they may belong to, were to be treated alike in matter of food, drink, dress, seats etc. 'Be they princes and princesses or the children of beggars, all should practise asceticism'.<sup>26</sup> Dayanand was not in favour of leaving the students alone even in recreations for fear of falling into mischief of getting indolent, hence he advised the teachers to bear company in all their recreations.

The first 'upnauyan' ceremony should be performed at home and second in the school. Parents and teachers should teach Gayatri Mantra to the boys with its meaning and thereafter Sandhyopasana. Pranayam is an essential condition in Dayanand's scheme of education: 'Both girls and boys should practise Pranayam'.<sup>27</sup> Brahmcharya must be observed by the students. Character or righteous living', according to Dayanand, 'is the be—all and end—all of all reading and reciting, studying, teaching and preaching'.<sup>28</sup>

Dayanand instructs teachers not to neglect the education of classes other than those of Brahmans on the ground that there would be no advancement in knowledge, religion and government if Brahmans alone were to acquire it. Moreover

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25. Ibid.

26. Madan Mohan Seth: Sayings and Precepts of Swami Dayanand Saraswati, p.8.

27. Dayanand Saraswati: Satyarth Prakash, p.29.

28. Ibid pp.38-39.



they would use their knowledge for their own selfish ends as the Kshatriyas, being uneducated, would not judge the soundness or the unsoundness of their teaching. 'When all the classes are well-educated and cultured, no one can succeed by false, fraudulent, and irreligious practices'.<sup>29</sup> The practice of virtue and avoidance of sin, abstinence from speaking ill of God and of the Vedas and righteous living make a man wise. Dayanand wished teachers not only to be wise but also expected scholasticism from them. They should possess all kinds of knowledge, be clever debators, may speak on any subject and be good logicians. 'Whenever such teachers (male or female) exist, knowledge, righteousness, and good conduct advance and thereby the level of happiness continually rises'.<sup>30</sup> Fools have no place in Dayanand's schools. 'He, who has neither read a Shastra nor heard it read, is extremely vain, builds castles in the air, though poor, yet wishes to obtain things without any exertion on his part, is called a fool by the wise'.<sup>31</sup> Pointing out the consequences resulting from the appointment of such teachers Dayanand speaks in clear terms, "wherever such men occupy the positions of teachers, preachers and preceptors, and are honoured, ignorance, unrighteousness, bad manners, discord, strife and disunion grow and thereby misery and sorrow increase."<sup>32</sup>

Amplifying his scheme of studies Dayanand holds that the teachers and parents should, first of all, teach pronunciation of "different letters in their right places with the right amount of effort and the right accent".<sup>33</sup> The popular books in Sanskrit like 'Kaumudi' and 'Chandrika' have no place in Dayanand's scheme because according to him the student cannot learn even in fifty years with the help of these books

29. Ibid p.39.

30. Dayanand Saraswati: Vyavahar Bhanu, pp.3-4.

31. Ibid.

32. Dayanand's Views on education-A Pamphlet.

33. Dayanand Saraswati: Satyarth prakash Ch.III, pp.49.50.



what he can, within three years, by studying the above books. The popular books on Vedic Vocabulary and Philology like 'Nighantu' and 'Nirukta' by Yaska be taught to the students and not 'Amarkosh'. "Nighantu" and "Nirukta" should be finished within eight months at the most. Thereafter should be studied the 'Chhandogranth' (prosody) by Pingal which would help in getting mastery over the rules that govern poetry. Then Manusmriti, 'Valmiki Ramayan, Vidurniti and other selections from Mahabharat should be studied. The teacher should teach these works with the aid of verses. These books, according to Dayanand, if studied, will 'tend to eradicate evil habits and bring culture'.<sup>34</sup> These should be finished within a year.<sup>35</sup> Then the students should study six Shastras with the help of commentaries of honest scholars for two years. Then come the four Vedas with their four Brahmanas which have got to be studied with proper accent and meanings, theoretically as well as practically and finished within six years. Last of all comes the Upa-Vedas or sub-vedas which are four in number. Ayurveda (Medical Science) Dhanurveda (Science of Government), which consists of two parts civil and Military. Gandharva Veda (Science of Music), Artha Veda which is also called Shilpa Vidya. Thereafter they should thoroughly study 'Jyotish Shastra' which includes Arithmetic, Algebra, Geometry, Geography, Geology and Astronomy in two years. But the Astrology which treats of the influence of stars on the destinies of man, of horoscope was regarded by Dayanand as fraud, and he wanted that no one should learn or teach any books on this subject. The teachers and scholars should endeavour to learn all sciences and arts within twenty or twenty one years. Dayanand is so confident of the success of his scheme that he emphatically pronounces that 'The knowledge that can be acquired by following the aforesaid scheme in twenty or twentyone years,

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34. Dayanand Saraswati: Sanskar Vidhi, pp.112-113.

35. Ibid.



cannot be gained in any other way even in one hundred years'.<sup>36</sup>

He believed the following six principles to be of fundamental importance in the matter of the education of boys and girls. Firstly, he held that the educational edifice could be built only on the foundation of sound religious and moral training.<sup>37</sup> He had no sympathy for a system of education which neglected religion and morality, the most essential and enduring elements in man. Secondly, for vitality and energy in the students, he insisted on celibacy and chastity. Thirdly, practical personal hygiene was an essential part of his scheme of education. Fourthly, the relationship between the student and the tutor should be on the same footing as between a son and a father. Fifthly, Hindi should be the medium of instruction. Lastly, the rich and the poor, the high and the low, the prince and the peasant, the Brahman and the untouchable should all read, eat and live together. Dayanand in his scheme of education did not distinguish between students on the basis of caste, creed and social or financial status.<sup>38</sup>

Dayanand wished to regenerate the country. He wanted the future citizens of India to reach greater heights than ordinarily possible, therefore he had a scheme of work which demanded greater effort, pointed attention and serious attachment to duty.<sup>39</sup>

Dayanand was not opposed to the study of English language or literature. He advocated its study for one hour a day and the rest of the time was to be devoted to the study of the Vedas.<sup>40</sup> He was against the English system of educa-

36. Dayanand Saraswati: Satyarth Prakash, pp.49-50

37. Dayanand Commemoration Volume edited by H.B.Sarda, p.130.

38. Ibid.

39. Magazine 'Shraddha' 19 Nov.1920, pp.12-13-Article by pt.Dina-nath Siddhantalankar.

40. Letter of Dayanand to Nirbhaya Ram-Bhagwat Dutt: Letters and Advertisements of Rishi Dayanand, p.295.



tion because thereby the people lost faith in their past and remained destitute of the knowledge of their religion, literature and culture and copied Western ways even in ordinary behaviour and living. He said. "Our imperfection in English is immaterial but imperfection in Sanskrit is leading us to wreck and ruin".<sup>41</sup> The study of Sanskrit without the study of the Vedas appeared useless to his mind. Pauranic education, in his opinion, led to degeneration. When the Lt. Governor of Bengal proposed to close the Sanskrit College of Calcutta, Dayanand expressed that a Sanskrit College, where Vedas were not being studied, was useless. He requested the Lt. Governor of Punjab to introduce his own Ved Bhasya to be taught in schools.<sup>42</sup> He himself composed a grade-wise syllabus and handed it over to the Maharana of Udaipur to introduce it in his institutions, which the Maharana is reported to have given effect.<sup>43</sup> He also advised the Maharana to open a separate institution for the sons of Jagirdars of his State, where both Shastra and "Shastra" (Weapons) be taught.<sup>44</sup> But owing to the illness of the Maharana this proposal did not materialise.

### Early Educational Institutions

Swami Dayanand asked people to open Vedic Pathshalas. His aim in taking up education seemed to be two-fold : (a) firstly, to disseminate knowledge and to remove ignorance and (b) secondly, to spread the knowledge of the Vedas, as he firmly believed that the country had degenerated following the neglect of the study of the Vedas. On his advice Chaudhry Guru Charan Rais agreed to establish a Pathshala at Mirzapur (U. P.) at his own expense and bequeathed his own house located near Lal Diggi to the Pathshala.<sup>45</sup> He also provided

41. Ibid. Original Letter available with Yudhistir Mimansak, Ram Ganj, Ajmer.

42. Speech of Mahatma Narain Swami-A Pamphlet.

43. Ibid.

44. P.Lekhrām: Life of Maharshi Dayanand, p.556.

45. D.N.Mukhopadhyaya: Life of Maharshi Dayanand, Ch.IX, pp. 193-196.



food to the students at an expenditure of Rs. 150 per mensem. Pt. Jugal Kishore a class fellow of Swamiji and Pt. Baldeo Prasad were appointed as teachers. Dayanand himself brought useful and necessary 'Granthas' for the Pathshala from Banaras. The number of students was ranging between thirty and thirty five. Another Pathshala was opened at Kas-ganj in 1870.<sup>46</sup> Here the rules were a bit revised. In 1870 one pathshala was also established at Chhalesar.<sup>47</sup> His proposals of establishing pathshalas met with uniform success. We hear of more pathshalas established by Dayanand at Farrukabad and Kashi. Dayanand wanted to regenerate the country. Hence he introduced strict rules of discipline in his schools. The student was admitted in his pathshala only on the condition that he would not leave the institution before six years. 'Sandhya' was compulsory and every student had to leave the bed before sun-rise, else in default he had to go without food throughout the whole day and do Gayatri Japs.<sup>48</sup> Dayanand was a strict disciplinarian and believed in taking strong action against both students and teachers who violated rules of discipline. He fined rupees twenty five on a student who paid his homage at a shrine (in the name of offering 'Miran-ki-Jat') though later on tendering apology only Rs. 15 were charged as fine.<sup>49</sup> He also turned out a teacher, who had studied with the same teacher along with him, from his pathshala because, despite his warnings, he had continued to preach Shaivism.<sup>50</sup> The schools opened by Dayanand had to be dissolved in his life time. This was due to mismanagement. The students often sought admission simply to get the books and dress which were supplied free and thereafter severed links with the pathshala. He himself was not satisfied

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46. P.Lekhram: Life of Maharshi Dayanand, p.556:

47. D.N.Mukhopadhaya: Life of Maharishi Dayanand, p.207, Chhalesar is in district Aligarh.

48. Ibid. p.Lekhram: Life of Maharishi Dayanand, p.781.

49. D.N.Mukhopadhaya: Life of Maharshi Dayanand, p.255.

50. Ibid.



with the little impact made by the schools on the character or beliefs of the students. Perhaps Dayanand was too idealistic in his approach.

### Establishment of D. A. V. Colleges

The Arya Samajists even during the life time of Dayanand had shown keenness to adopt ways and means to disseminate Vedic knowledge in a way which did not detach the student from the current system of education. Dayanand died on 30th October 1883. Pt. Guru Dutt Vidyarthi who had come under the deep influence of Swamiji and was present by his death-bed suggested at the meeting of the Arya Samajists convened on 6th November, 1883 that the best method of commemorating the death of Dayanand was to establish an Anglo-Vernacular High School or college in the name of Dayanand. This proposal was unanimously accepted by the audience, and a fund of Rs. 8,000 was assured by the people then and there.<sup>51</sup> Even children and ladies made contributions. A committee was constituted to collect funds, with Lala Lalchand, Lala Madan Singh, Lala Jiwan Das and P. Guru Dutt Vidyarthi as members.<sup>52</sup>

To provide impetus to the movement for the establishment of the College the Arya Samaj, Lahore, started a weekly paper 'Arya Patrika' in English. Apart from this, 'Arya Samachar' from Meerut, and 'Regenerator of India' from Farrukabad, which were already in existence, also took up the cause. Another paper 'Arya Vinaya, was also started from Moradabad for the same purpose. A committee was constituted consisting of six members with Lala Lalchand as President. P. Guru Dutt and Lala Lajpat Rai delivered several lectures for the collection of funds. In 1885 Sadhu Ramta Ram opened 'Ata Fund'—collecting flour instead of money, which achieved great success. Malik Jwala Prasad, Thekedar

51. Establishment of D.A.V.College-A Manuscript available with Lala Gyan Chand a Close friend of Lala Lajpat Rai, Kakanagar, Delhi.

52. Ibid.



of Myani contributed Rs. 8,000. Later he entrusted his personal ornaments, two buildings and his entire estate for the cause of the school. Baba Narain Singh donated Rs. 10,000 in cash. Several Arya Samajists pledged to donate monthly contribution. The scheme of the school was ready for operation but for want of an efficient and selfless Headmaster, it remained for some time in a stalemate. In the meantime L. Hansraj appeared on the scene and offered to act as Headmaster in a honorary capacity.<sup>53</sup> This encouraged the Arya Samajists and, in the words of Lala Lajpat Rai, Hansraj remained "the guiding star and mainstay of this institution since its foundation".<sup>54</sup>

Thus, after three years of hard struggle, the D. A. V. School came into being at Lahore and the students were admitted with effect from 2nd June, 1886.<sup>55</sup> No fees were charged from the students who sought admission during the month of June. The school was staffed with eleven teachers, with L. Hansraj as Headmaster. The School became so popular that within a week the number of students rose to 350; during the second session it swelled to 500 and by the end of the month the number had mounted to 600. Apart from Sanskrit and Science, Urdu was also taught as one of the subjects. The institution was becoming so popular that two years later Intermediate classes were opened and by 1894 the B.A. classes came into existence.<sup>56</sup> The students who resided in the hostel

53. Indravidya Vachaspati: Arya Samaj Ka Itihas, part I, pp.166-172

54. Sri Sam Sharma: Life of Mahatma Hansraj, p.6.

55. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part I, p.172.

56. Sri Ram Sharma: Life of Mahatma Hansraj, p.6,  
 "The Dayanand Anglo Vedic College has been again successful of the last Intermediate Examination of the Punjab University Out of 25 students presented, 13 have proved successful. Last year 11 candidates passed out of 15 sent up. The decrease in the proportion of passes is general in the Province, and is probably due to strict application of the tests. A remarkable fact connected with this college, which lays special stress on the teaching of Sanskrit, was the disastrous result in this subject. Out of six students taken up Sanskrit as their second language, only one satisfied the Examiner".-Punjab Education Reports 1886 to 1891-Appendix D. To the B.A. examination the number of students actually appeared was 49. Of these, 26 have come out successful, i.e., about 53%.



were kept under strict vigilance.<sup>57</sup> The College soon became a leading institution in Punjab, in every field.

### Aims and Objects of the D. A. V. College, Lahore

It is interesting to note that the aims of the college were declared three years before it started functioning. Lala Lajpat Rai having a great hand in deciding the aims of the College, it is necessary to understand his own views regarding education. Education, according to Lalaji, must be national in tone and character. "The primary aim of education is to develop the mental faculties, to invigorate them and to practise them by proper and healthy exercise ; and education is said to be sound according as it achieves these ends".<sup>58</sup> The system of education should be so planned 'as to strengthen the ties which naturally bind individuals into a common nationality'.<sup>59</sup> The foreign education had created schism in society but the introduction of English, to Lalaji's mind also had the effect of enlightening and improving many thousand minds. He admitted that, by and large, the educated class of Indians had failed to materially influence the uneducated masses. This was, according to Lalaji, due to the one sided policy of education imparted through foreign agency which could never appreciate indigenous wants. Nor was Lalaji satisfied with the education imparted by the Lahore Oriental College as that was too one sided ; 'and therefore as defective as the education in the Government institutions which profess to give thorough training through the medium of the English language'.<sup>60</sup> Lala Lajpat Rai was in agreement with Mrs. Besant when she said, "Nothing can more swiftly emasculate national life, nothing can more weaken national character,

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This percentage, considering the general result of the B.A. Examination of this year is highly satisfactory"-Punjab Education Reports 1897 to 1900-Appendix D. p.XIV.

57. Arya Patrika, 16 April, 1887.

58. Lala Lajpat Rai: The Arya Samaj, Ch.V, p.180.

59. Ibid pp.181-182.

60. Ibid p.182.



than allowing the education of the young to be controlled by foreign influences, to be dominated by foreign ideals".<sup>61</sup>

In short, to Lalaji's mind the classical institutions and English institutions both suffered from the defect of being one-sided. The D. A. V. College was, therefore, established to discard the deficiencies of the existing system and to retain its good points. All this was clearly reflected in the aims of the D. A. V. College.

The D. A. V. College had the following order of priorities : firstly, to promote Hindi literature and, secondly to disseminate the knowledge of Sanskrit literature and Vedas.<sup>62</sup> Thirdly, its object was to encourage and enforce the study of English literature and sciences, both theoretical and applied.<sup>63</sup> Lastly, the college was established with the object of providing means for imparting technical education as far as it was not inconsistent with the proper accomplishment of the first object. We cannot resist the temptation to add to the above aims and objects of the college their restatement in the words of Lajpat Rai himself. "The primary object will be to weld together the educated and uneducated classes by encouraging the study of the national language and vernaculars; to spread a knowledge of moral and spiritual truths by insisting on the study of classical Sanskrit ; to assist the formation of sound and energetic habits by a regulated mode of living ; and to afford a stimulus to the material progress of the country by spreading a knowledge of the physical and applied sciences".<sup>64</sup>

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61. Lala Lajpat Rai: The problem of National Education, 1920,p.28.

62. Arya Patrika.24 August 1886.

63. Aims of the D.A.V.College written by Lajpat Rai-Contemporary Review, May 1910.

64. Lala Lajpat Rai: The Arya Samaj Ch.V, p.182-183.



## Principles governing the Institution

The management was in the hands of elected representatives of such Arya Samajists as contributed to its funds with the addition of a few non-Samajists too. But no non-Hindu was associated with the management of the college. Secondly, the teaching was exclusively done by Indians. Thirdly, the college was never to seek monetary assistance from the Government. Fourthly, the institution was to impart free education as far as possible.<sup>65</sup> These principles were adopted not in any spirit of hostility but with an object to try an experiment in a purely indigenous enterprise, and to promote a spirit of self-help and self-reliance in a community in which these qualities were conspicuous by its absence.<sup>66</sup>

The man, whom we may single out for special appreciation when we think of the D.A.V. College, was Lala Hansraj. In the words of Lala Lajpat Rai, "it is impossible to think of the D.A.V. College without L. Hansraj".<sup>67</sup> Under his influence the college set up an example of Swadeshi 'when the word had not been uttered'.<sup>68</sup> He himself was an example of self-sacrifice. He agreed to serve the college at a bare maintenance allowance of Rs. 75 a month. The spirit of economy was imbued in the college. When the Government of India in its crusade against national institutions issued the Risby circular calling upon aided institutions not to allow their staff to enter in politics, L. Hansraj expressed his views to Dr. Paranjape "We rely for financing our institution on public generosity and scrupulously eschew any idea of accepting financial help from the Government. Thus, we clearly avoid inviting Governmental interference in our work. That is the

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65. Ibid pp. 188-190.

66. Ibid.

67. Shri Ram Sharma: Life of Mahatma Hansraj, p.6,

68. Ibid.



only right way of managing to steer clear off these rising gales of Governmental interference'.<sup>69</sup>

The spirit of economy was the governing spirit of the institution. As Sir John Maynard, the Vice-Chancellor of the University of the Punjab, remarked in his convocation address in December 1921 "The management of the College knows how to make a rupee go towards doing the work of rupees two and even more".<sup>70</sup> With a subscription of only Rs. 20,59,269 the management was running a first grade Arts College, a college of Divinity and another of Hindu medicine, a high school, an industrial school and an industrial institution; a research Department perhaps the biggest in Northern India. At L. Hansraj's suggestion the system of life membership was introduced in 1902. The idea was simply to get men who, at a bare living maintenance, would work for the college in addition to their other activities, social, religious and educational. Soon the number of such members rose to fifteen.

### Government Attitude towards the College

The college had always been under the shadow of official mistrust. 'No bureaucracy loves people who can do big things without their help and guidance; much less a foreign bureaucracy'.<sup>71</sup> The foreign bureaucracy to Lala Lajpat Rai's mind, always desired to keep the strings of all public activities in their own hands or the hands of those who could be used as instruments. Yet, the Education Department of the Government and the Punjab University gave credit to the institution for its work, though, 'they have never been happy with us'.<sup>72</sup> When the college authorities

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69. Ibid.

70. Ibid p.10.

71. Lala Lajpat Rai: The Aryr Samaj, Ch.V, p.190.

72. Ibid.



sought their help to acquire land for play grounds, they would not give it.<sup>73</sup> The hostility of the Government went on increasing till it reached the stage when the British Government planned to declare Arya Samaj a seditious body.

### Review of the work of the D. A. V. College

From the very beginning the college had been combining a study of western literature and sciences with emphasis on Hindi and Sanskrit. But only a few students cared to take up Hindi and Sanskrit as their optional subjects in Punjab during those days. Hindi was, therefore, made a compulsory subject of study. As regards religious instruction Lala Hansraj himself imparted such to the students 'and was thus able to mingle with them and ascertain the current of their thoughts'.<sup>74</sup> As Hostel Superintendent he mixed with them off and on and his meetings resulted in making the students sympathetic admirers of the work of Arya Samaj. It was due to the D. A. V. College that the Vedas, which were hitherto regarded as dead, began now to be considered as books of the living faith in Punjab.<sup>75</sup> The credit of disseminating Vedic knowledge in Punjab goes to Arya Samaj in general and the D. A. V. College in particular.

The College taught Sanskrit, Hindi, English, Persian, Philosophy, Ancient and Modern History, Political Economy, Logic, Elementary Physics, Chemistry, Elementary Botany, Elementary Biology and Higher Mathematics. The students often topped the lists in pass and honours courses in Sanskrit

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73. "Lately they have compulsorily acquired a piece of land which we had secured with great trouble and after protracted litigation, and refused to give us one of the Government plots lying under our own walls",-Ibid.

74. Sri Ram Sharma: Life of Mahatma Hansraj, p.10.

75. Dr. Hume, an American Sanskrit scholar and translator of upanishads once lectured in Punjab University in 1923: He pointed out as to the inclusion of various gods in the vedas. This raised an uproar of protest all over the province and his theory was refuted.-Ibid.



and Mathematics. They also several times topped the lists in English, Political Economy, History, Philosophy, Chemistry, Persian, and other subjects. 'A good number of Government and University scholarships granted on the results of University Examinations, have every year been won by our students, and also medals and prizes'<sup>76</sup> wrote Lala Lajpat Rai with a just sense of pride.

We can best sum up the contribution of the college in the words of Lala Lajpat Rai : "It is true that we have given a great impetus to the study of Hindi and Sanskrit and we have created an atmosphere of Hindu nationalism and developed a spirit of self-help and self-reliance among them ; but when all has been said, we cannot say that we are very near the ideals that we set before us".<sup>77</sup>

The D. A. V. College was perhaps the first institution till then which took cognisance of the nation's economic problem. 'They were probably the first to include in their educational programme the idea of Swadeshi'.<sup>78</sup> The original prospectus of the D. A. V. College, in Lajpat Rai's words, was remarkable for the emphasis it laid on bridging the gulf between educated classes and the illiterate masses, and secondly, for the stress it placed on the necessity of technical education in arts and industries 'which would make the future leaders of the country independent of State service',<sup>79</sup> and lastly, on the insistence it laid on making their national education independent of Government patronage and Government help.<sup>80</sup>

### Miscellaneous

One of the aims of the institution was the provision of technical education. In 1895 the first step in this direction

76. Lala Lajpat Rai: The Arya Samaj, p.189.

77. Ibid pp.192-193.

78. Lajpat Rai: The problem of National Education, 1920,p.20.

79. Ibid.

80. Ibid.



was taken by starting the Engineering class. "The high standard of the work of the class was so well appreciated by the Government that it proposed to transfer its own Engineering class attached to the Mayo School of Arts to the D. A. V. College".<sup>81</sup> Within twenty years of its existence several students emerged as engineers from the College. In 1914, the Punjab Government opened an Engineering School at Rasool, hence the engineering classes in the D. A. V. College, Lahore had to be closed in the same year. Apart from this, the D. A. V. College Managing Committee also started Ayurvedic classes. In order to impart the religious knowledge to the students a separate Vidyalaya named Dayanand Brahma-Mahavidyalaya was also opened. Pandit Vishwa Bandhu worked as Acharya. A few years after Virjanand Vedic Research Institute was also opened.

### Other D. A. V. Institutions

The D. A. V. College having gained popularity, there gradually came up a net work of D. A. V. institutions in the whole of the country. Some schools, which were established as primary schools were later raised to the status of Middle schools and, finally, of High Schools, while some were directly opened as High schools and then raised to the college status. The Pratinidhi Sabha of each province conducted these institutions under their jurisdictions. The aims and objects of these institutions were the same as that of the D. A. V. College, Lahore. In a number of important cities of Punjab, U. P., C. P., Sindh and Bombay, D. A. V. Colleges were opened. No institution sought or received any aid from the Government ; only the D. A. V. High School, Dehra Dun received Rs. 50 per mensem from the Dehra Dun Municipality.<sup>82</sup> Later, a few D. A. V. institutions were granted Government aid.

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81. The Dayanand Anglo Vedic College, Lahore (1886-1936) A Brief History, p.6.

82. Vishnu Lal Sharma: Handbook of Arya Samaj, Ch, pp.85.86.



Many refused to accept it. Some accepted the grant. It is difficult to give a correct number of each type of these institutions. Whenever any Samaj could get a big donation collectively or individually or a free land, a school was opened. The spreading of an indigenous system of education, thus, became one of the most important planks of the activities of the Samaj. D. A. V. colleges were organized at a number of places, such as Jullunder, Hoshiarpur, Sholapur, Kanpur, Dehra Dun, Banaras, Ajmer and Kolhapur. These colleges had constitutions and managements similar to those of the D. A. V. College, Lahore.

#### **Aryan Educational District Committee, Hoshiarpur**

This Committee came into being in 1912 with the aim of organising a Common Middle Schools Examination and tournament of all the Arya schools of the district and such other institutions as may be willing to participate in them. It was felt that this would bring a common standard for examinations. An examination fee of Rs. 2 per student was also charged from the students participating in the middle schools examination. In 1924, 362 students appeared in the examination from sixteen different schools. An Arya Middle Tournament was also held regularly.<sup>83</sup>

#### **Rise of the Gurukul Movement**

We have mentioned above that in the D. A. V. colleges, enough emphasis was not being laid on the study of Sanskrit literature and the Vedas. A few leading members of the Samajes including Durga Prasad, Atma Ram, Ram Bhaj Choudhary and Munshi Ram strongly felt that the system adopted at the D. A. V. College deviated from the ideal of Vedic education.<sup>84</sup> They were further of the view that the Principals and managers of these colleges cared more for University results than for sound, national education and

83. Sri Ram Sharma: Our Education Mission. pp.68-71.

84. Satya Deve Vidyalkar: Sawmi Shraddhanand 1933; p.272.



that the affiliation of the college with the Punjab University hampered them in bringing about any radical transformation in the curricula and in other ways too affected their independence. For a time they went on expressing their views on the urgency of bringing changes in the system, but when they were convinced that the majority was wooden and impervious to their requests, they made up their mind to secede from them and follow their own way. Their idea was to give a trial to the system of education propounded by Dayanand in Satyarth Prakash. 'High proficiency in Vedic Sanskrit, and character building on Vedic lines' were the objects of the scheme.<sup>85</sup> In the words of Mahatma Munshi Ram, "Those who held the view that English and Sciences were most important, declared that the rest of us were religious fanatics and debarred us from the management of the College."<sup>86</sup> Mahatma Munshi Ram wanted a school where strong religious character based on vedic instruction could be built up. He recognised the need for producing men of character, and through them bringing religious unity in the land. Munshi Ram's primary aim was to impart good moral and ethical learning to the boys, secondly to make them good citizens and religious men, and, thirdly, to teach them learning for learning's sake.<sup>87</sup> In the words of Munshi Ram, 'Our model is the great universities of ancient India, such as that of Taxila'.<sup>88</sup>

The first agitation for Gurukuls was sponsored by M. Munshi Ram in 1897 and was supported by 'Arya Patrika' and other papers. Later, the resolution to establish a Gurukul was adopted by the Arya Pratinidhi Sabha, Punjab in November, 1898. But for want of money the matter continued to hang fire for some time. To overcome this difficulty M. Munshi Ram took a vow not to step in his house until the

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85. Lala Lajpat Rai: The Arya Samaj Ch.V, p.193.

86. Ibid p.196.

87. Ibid p.197.

88. Indravidya Vachaspati: Arya Samaj Ka Itihas' part II, p.4 (1957),



collection of thirty thousand rupees had been made.<sup>89</sup> He could reach his target after eight months of hard labour. The financial difficulty was solved, but where was the Gurukul to be opened? Lala Rala Ram and Rai Thakur Dutt, the active Arya Samaj workers and close associates of Munshi Ram wished to start the Gurukul near Lahore and Amritsar but Munshi Ram wished to open it by the side of some river.<sup>90</sup> Munshi Singh a resident of Najibabad, District Bijnore, through the persuasion of Chaudhry Chuni Singh, Mitthanlal Khanna and Choudhry Sher Singh agreed to entrust his village Kangri situated near Ganga, for Gurukul and informed Munshi Ram through a letter. Munshi Ram was delighted to hear this and hutments for the lodging of Gurukul began to be built in 1901 after the approval of the Arya Pratinidhi Sabha. They were ready by 1902, and on 4th March 1902, twenty Brahmcharis including Munshi Ram's two sons who were studying at Gujranwala were brought here. Thus, the Gurukul Kangri came into existence with Pandit Ganga Dutt as Acharya.<sup>91</sup>

### Aims of Gurukul

The primary aim of the Gurukul system was to acquaint the student with Indian culture.<sup>92</sup> His mind was to be developed through the medium of Hindi, and Sanskrit was to be learnt as the chief language. In other words, Sanskrit was given the status which English enjoyed in the Anglo-Vedic schools. Thirdly, the student was to be acquainted with Western knowledge, Science and English but only as secondary subjects. Lastly, the authorities aimed from the very begin-

89. 'Pracharak' August 1898.

90. Indravidya Vachaspati: Arya Samaj Ka Itihas Part II, pp.12-13.

91. Satya Deva Vidyalankar: Sawmi Shraddhnand 1933, p.302.

92. An article in Gurukul Patrika by Ramsay Macdonald March 1957, p.241.

"The foremost aim of the Gurukul is 'to rejuvenate Vedic culture and to present to humanity steeped in soul-withering materialism and soul-killing agnosticism the right interpretation of the Diving Veda, which alone can satisfy the spiritual yearnings of rational minds'" - Report of Gurukul Kangri pp.40-41-



ning at the ideal that the student of Gurukul should never seek Government employment but maintain his livelihood through agriculture, teaching and medical practices.<sup>93</sup> The organizers further wished to make their students Swadeshi in training and outlook.<sup>94</sup>

### Development of the Gurukul Kangri upto 1924

In 1902 the Gurukul was started with a Pathshala, an Ashram, a store room and an office, all made of thatch, but later on it grew into a big institution, occupying a space extending over several miles and containing a large number of buildings, Vidyalayas, Goshalas, Dispensaries and Guest Houses, all housed in 'pucca' buildings.<sup>95</sup> Every year the funds swelled so that by 1924 they mounted to one lakh and a half.<sup>96</sup>

For the first three years, the courses were limited to Sanskrit. Later English, Arithmetic and History were introduced. The famous Sanskrit teachers were P. Ganga Dutt Shastri, P. Nardeva Shastri and Padma Singh. Later, P. Kashi Nath Shastri, the well known Sanskrit Scholar joined this institution. Several scholars joined the Gurukul and offered their services on a meagre maintenance allowance. The Gurukul conferred its own degrees. An ordinary college graduate was addressed as 'Snatak'. In 1916, two 'snataks' obtained the degrees of 'Vedalankar' and 'Vidya-lankar'. These two Snataks were the two sons of M. Munshi Ram. The whole scheme of studies was extended over a period of fourteen years. The Vidyalaya (School) course consisted often years while the Mahavidyalaya (College) course took another

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93. The aims, ideals and need of the Gurukul Vishwavidyalaya Kangri Published by the Arya Pratinidhi Sabha, Punjab on Phalgum Budi Dashmi Smt. 1958. (1901)

94. Article by G.p. Upadhya in Arya Mitra Ka Gurukul Ank' edited by Babu Ram, M.A. p.33,

95. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part II pp.26-27.

96. Ibid.



four years.<sup>97</sup> The Gurukul went on expanding for sometime and its branches were opened at Kurukshetra, Matindu (Rohtak), Raikot (Ludhiana), Jhajjar (Rohtak), Bhatinda, Supa (Surat), Multan, and Indra Prastha.<sup>98</sup>

In 1924 a great flood swept away the whole of the Gurukul Kangri, destroying almost all its buildings whereupon a new land at the East of the Ganga was purchased and buildings were constructed there. P. Bishambhar Nath was the Chief 'Adhisthata' (Director) then and Prof. Ramdeva Acharya (Principal).<sup>99</sup> M. Munshi Ram had already dissociated himself from the movement and became a Sannyasi and was named Swami Shraddhanand. While he was engaged in numerous other activities of Hindu regeneration he was assassinated in 1926.

In 1927 at the Silver Jubilee Celebrations of the Gurukul national leaders of the calibre of Mahatma Gandhi, P. Madan Mohan Malviya, Srinivas Aiyangar and Babu Rajendra Prasad were present. Learned scholars such as Sadhu T. L. Vaswani, Principal Dhruv, Dr. Avinash Chandra Das and Piyush Kanti Ghosh also participated in the function.<sup>100</sup>

### Government Attitude of suspicion and its Reasons

The name of the Gurukul was in the black list of the British Government from the very beginning. The Gurukul movement symbolised a protest against the prevailing British system of education. Like the D. A. V. College, no financial help was sought from the Government.<sup>101</sup> No government officers were invited to preside over its functions. The medium

97. Indravidya Vachaspati : My father Ch. XIII, pp. 101-102.

98. Gurukul Patrika Smt. 2026 Kartik-p.15.

99. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part II, p.335.

100. Ibid.

101. The aims, ideals and needs of Gurukul Vishwavidyalaya Kangri- Published by the Arya Pratinidhi Sabha Punjab, 1901.



of instruction was Hindi. What is more, the Gurukul was inculcating a spirit of patriotism. Lala Munshi Ram, according to the report of the C. I. D. Department, had expressed regret over the folly of the Indian soldiers who, at a meagre pay of seventeen or eighteen rupees, were ready to sacrifice their lives for the British Government. 'They will cease to do so after having studied at Gurukul'.<sup>102</sup> Mahashaya Ram Deo who was connected with the Gurukul, was reported to have mentioned in a report that the Brahmcharis of Gurukul after their student career would prove a potent danger to the British Government.<sup>103</sup> According to another report pictures of persons who took part in the mutiny against the British were seen hanging on the walls of the Gurukul. It was reported, maliciously, that there was an underground factory at Gurukul for the manufacturing of bombs, etc. and the Brahmacharis were being given training in the art. On account of these fears and suspicions there was a continuous stream of C. I. D. and Police officers on the Campus of the Gurukul. But later, when deeper investigations were made, these suspicions were found baseless and even the Government officers began to praise the Gurukul.

### Growing Importance of the Gurukul

The Gurukul, in course of time, became so popular that not only Indians but eminent persons from abroad too had a desire to visit it. On 6th March 1913, Sir James Meston, the Lt. Governor of U. P. visited the Gurukul for the first time. During his speech he held that the Gurukul was the most important and the most original system of education in the whole of India.<sup>104</sup> In all, Mr. Meston visited the Gurukul four times. During his second visit Mr. Meston

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102, Satya Deva Vidyalankar : Swami Shraddhanand 1933, pp, 345-347

103. Ibid.

104. "Here we have a band of ascetics devoted to their duty, and working in the wilderness following the traditions of the ancient



said, 'This is my idea of an ideal university'.<sup>105</sup> During the year 1914 Mr. Ramsay Macdonald, the well known Labour Party leader and later Prime Minister of Britain, visited Gurukul and said that he thought that since the days of Macaulay it was the most original experiment in education in India.<sup>106</sup> Two years later Lord Chelmsford the then Viceroy of India visited the Gurukul. He was struck by the well developed physique of the Brahmcharis and admired it. His welcome address was delivered in Sanskrit verse. The Gurukul never gave up its emphasis on Indian cultural and national traditions.<sup>107</sup> During the year 1918 the well known American educationist Mr. Phelps visited the Gurukul and stayed there for several months.<sup>108</sup> He later wrote articles on the Gurukul. The number of foreign visitors in Gurukul was increasing day by day. Mr. C. F. Andrews came to Gurukul with Mr. Pierson and stayed there for several days. He too wrote many articles regarding the Gurukul, thereby popularising it both in Europe and America. The leader of the British Trade Union, Mr. Sydney Webb, was very much impressed by his visit to the Gurukul. The visitors had to squat on the ground, put their shoes off and take their meals in the Indian

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Rishis combined with the most modern scientific method and working practically for nothing, and a set of students of strong physique, obedient, loyal, truthful and devoted, extra-ordinary happy and extra-ordinarily well fed. One thing, that I have noticed there is that while in our schools and colleges unfortunately, I am sorry to say, one out of three boys have spectacles, here we have in twenty".—Speech of Sir James Meston—The Leader, Allahabad, 9th March. 1913.

105. Bhimsen Vidyalankar (Publisher) : Arya Pratinidhi Sabha Punjab ka Itihas, Ch. V, pp. 254-255.
106. Gurukul Patrika March 1957, p. 243.
107. Bhimsen Vidyalankar Publisher : Arya Pratinidhi Sabha Punjab ka Itihas, Ch. V, pp. 254-255.
108. Ibid pp.251-253



style.<sup>109</sup> A Dutch traveller Mr. Carrier was so much impressed by the institution that he decided to settle down there. Teaching German he adopted the Hindu way of living. He went to the extent of declaring his belief that he was a Hindu in his former birth.<sup>110</sup>

### Main Features of the Gurukul System

The Gurukul is an exclusively boarding institution. No day scholars are admitted here. The age for admission is below ten and the student is not allowed to visit his home during the years of his academic life except on emergencies. Strict vigilance is kept to segregate them from evil influences while full recreation is provided, and once a year the boys are sent out on tours under the proper care of the teacher. A monthly fee of Rs. 10 or Rs. 15 was charged in the earlier years, but when funds started coming, it was discontinued.<sup>111</sup>

Sanskrit literature and Vedas were the chief subjects of study. Teaching in English was started from the sixth year and according to Mr. Phelps the boys of the college classes had acquired considerable facility in its use. The curriculum included Plato, Mill, Herbert Spencer, Jevons, Fowler, Stock and Welton in Logic; James and Ladd in Psychology. Marshall, Nicholson, Keynes, and Seligman in Economics. The boys passing from the tenth class, which corresponded to the Matriculation Examination, completed Wrights' and Jones' text books of Physics and Furneaux and Jugos' Chemistries, and had had two years' instruction in mechanics. Students in agriculture were required each to cultivate a plot of ground under the supervision of a graduate of an American agricultural college. In Mathematics, the tenth year Gurukul boy was on par with a matriculate. In History they had 1,000 to 2,000 pages in Indian and English

109. Ibid pp. 254-255.

110. Alankar, Monthly paper, Magh Smt.1991, (1934) editor, Acharya Deva Sharma, p.51.

111. Pt. Vishnu Lal Sharma: Handbook of Arya Samaj, Ch.VI, 1912.



history whereas the number of pages read by an ordinary matriculate was 300 to 400. In English they were somewhat behind in the tenth class, but did not seem to be materially so in the fourteenth. In Sanskrit they were far advanced. The tenth year boys possessed as good a knowledge of Sanskrit as most post-graduates had of English. Both the school and college boys spoke fluently in Sanskrit. "There are six essay and debating clubs in which Sanskrit is spoken, three in which English is spoken, and one conducted in Hindi, all of these being above the fifth class of the school".<sup>112</sup>

Moral and religious instructions were imparted throughout the school course. The discipline was rigorous but parental. All teachers and officials spoke highly of Munshi Ram and bore for him the sentiments of a son for a father.<sup>113</sup>

The boys had to rise at 4 a. m. except those who were very young and who were allowed an hour's sleep more.<sup>114</sup> Then after dumbbell exercises, lasting an hour and a running race in some cases, they went for a bath. Sandhya and Agnihotra were compulsory. After performing Sandhya two hours of study followed. At 8.45 the breakfast was served.<sup>115</sup> From 9.45 a. m. to 4.15 p. m. were the school hours. During the recess period milk or light refreshment was supplied to them. Between 5.30 and 6 another bath was taken usually in the river. From 6 to 6.30 again Sandhya and Agnihotra were performed. Then after evening meal and after an hour's study the students retired to bed at 9.00 p. m.

Ever Year anniversary was held at Gurukul, which was attended by thousand of persons including the parents and

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112. Lala Lajpat Rai : The Arya Samaj, p.205.

113. Specialities of Gu.ukul-A Pamphlet available at Gurukul Kangri.

114. Ibid.

115. Report of the Gurukul Kangri, pp.37-38,



guardians of the wards.<sup>116</sup> This was the one time that the wards were allowed to see their parents.

The sons of the rich and the poor were treated equally. They were provided the same food, the same sort of treatment, without any caste restriction.<sup>117</sup>

The Acharya received no pay and had sacrificed all his property worth between Rs. 30,000 and Rs. 40,000 to the school.<sup>118</sup> Many of the teachers served merely on meagre maintenance allowances.

The aim of the management, as described by Munshi Ram to Mr. Phelps, was to cultivate the feeling that all were members of one family. The students were taught not to indulge in enjoyment which could not be shared by other comrades. They could not even accept any individual gifts which their parents might have liked to leave with them when they came to see them.<sup>119</sup>

The Gurukul differed fundamentally from the D. A. V. College in many aspects. The Gurukul was a residential institution. Sandhya and Agnihotra were obligatory performances. Emphasis on Brahmcharya was a fundamental characteristic of the institution.<sup>120</sup> Moreover, it awarded its own degrees i.e. the Gurukul was a University of its own raised to this status in 1921.<sup>121</sup> D. A. V. Colleges were always affiliated to the universities of their region. English was the second language in the Gurukul while D. A. V. Colleges had includ-

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116. Gurukul Patrika March 1957, p.242-article by Ramsay Macdonald.

117. Arya Mitra Ka Gurukul Ank, Margshish Shukla 7, Smt.1931  
However the present writer found no record of any Harijan boy being ever admitted in the Gurukul though Gurukul Gujranwala admitted two Megh students. This requires further enquiry.

118. Lala Lajpat Rai: The Arya Samaj, 1915, p.199.

119. Ibid.

120. Gurukul Patrika-Swarn Jayanti Visheshank, Smt.2006,,kartik, p. 43.

121. Speech of C.D.Deshmukh-Gurukul Patrika, March, 1957, p.253.



ed it as first language. Cultivation of the spirit of patriotism and love for India's past, non-acceptance of Government service, and instructions through mother tongue were common elements to both these institutions. But the Gurukul suffered from two main defects. Firstly, by taking the child away from the realities of life the Arya Samaj theorists showed an absolute ignorance of the basic principles of education. An education which did not keep the child in close touch with the realities was no education at all. Secondly, it was revivalistic and therefore lacking in the element of progress. The ideals of yesterday become useless interpreted from the stand point of the life of today. 'Every system of education should have both the binding conservatism of the social tradition and the fluid mobility of a progressional element'.<sup>122</sup> It is interesting to note that the two sons of Munshi Ram were themselves not satisfied with their studies at Gurukul.<sup>123</sup>

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122. Article by K.M.Panikkar-Modern Review, January, 1918, p.253.

123. One day we two brothers entreated our father that we were not satisfied with the knowledge imparted at Gurukul which could not make us scholars. To become a Pandit, It was necessary to receive education at Kashi as we would obtain opportunity to be educated there by Pandits like Shiva Kumar Shastri, Jai Deo Mishra and Bhagwatacharya". Indravidya Vachaspati: My father, Ch.XIII, p.109.

Apart from these Gurukuls run by Shraddhanand and other Arya Samajists, there were other Gurukul, running in the country. The Jains were running their own Gurukuls. The important institutions are Jain Gurukul Beawar' Jainendra Sangh Rajnadgaon C.P., Ratna Jain Vidyalaya Bhopalgarh (Jodhpur), Godawat Jain Gurukul, Chhoti Sadri (Rajasthan)-Taken from the thesis of Sri Bijai Behari Mathur, Lecturer, Teachers' Training College, Bikaner, written for M.Ed.Degree.

The aims of all these institutions were the three fold development of the child (physical, mental and spiritual). The students were expected to pass their lives in perfect happiness and morality.-Rules of the Jain Gurukul, Beawar-A Pamphlet.

Besides the sanataniists were also running such institutions. We have seen in Chapter III that the Sanatanists were at rivalry with Arya Samaj. Hence to such institutions they gave the name of Rishi Kul instead of Gurukul. It is difficult to give the correct number of these institutions, But we can say that apart from the Rishikul at Hardwar, other Rishikuls were of no importance. Taken from the thesis of Sri Bijai Behari Mathur, Lecturer, Teachers' Training College, Bikaner.



### Split within the Gurukul Movement

The number of Gurukul began to swell rapidly.<sup>124</sup> Of these Gurukuls the one at Brindaban was second in importance to Kangri. This was originally opened at Sikandarabad in 1898 and thence brought to Farrukabad on 17th September 1907.<sup>125</sup> On Raja Mahendra Pratap's offering his land of Brindaban for the Gurukul, it was shifted from Farrukabad to Brindaban on 16th December, 1911.<sup>126</sup> Earlier than this, another Gurukul known as Gurukul Mahavidyalaya, Jwalapur had been opened on 15th May 1907; as a result of the offering of a plot of land by one Babu Sita Ram.<sup>127</sup> While the institution of Gurukul was yet in its preliminary stage, there arose differences among the important workers at Gurukul Kangri. The cause of differences was the introduction of Science, History and English as subjects, and the treatment of Brahmcharies being made on Allopathic lines. It is interesting to note that P. Ganga Dutt, who headed this revolt, had been the Acharya of Kangri since its establishment, and was a close associate of Munshi Ram.<sup>128</sup> But Acharya Ganga Dutt was an orthodox man. He could not tolerate even the institution of the ringing of bells which to him was an English practice. Another object to his distaste was the new style of lamps brought at Gurukul. All this led to his secession from Kangri.<sup>129</sup> A keen observation of the causes of the differences reveals that they arose only on account of lack of adjustment on the part of the orthodox group. Anyway, Ganga Dutt and others of his line and thinking left Kangri and started a new Gurukul Mahavidyalaya, Jwalapur, which was to be much more revivalist than the Gurukul at Kangri.

124. The Arya Directory describes about 33 Gurukuls upto 1934-Arya Directory p.115.

125. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part II, pp.14-15.

126. Ibid.

127. Fifty years' history of Gurukul Mahavidyalaya, Jwalapur-Publisher, Secretary Swarn Jayanti Samiti, p.44.

128. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part II, pp.16-17

129. Autobiography of Nardeva Shastri Nov.1957, p.35.



### Gurukul Mahavidyalaya, Jwalapur

English was boycotted altogether from this Mahavidyalaya.<sup>130</sup> At Kangri it was introduced as a second language ; at D. A. V. College it was the chief language, but at Jwalapur it had no place at all in the curriculum. Secondly, no fees even of boarding and lodging were charged from the students at Jwalapur.

P. Ganga Dutt became its Acharya. In 1915 the number of students at Mahavidyalaya was 71<sup>131</sup> In 1933 it rose to 189. This Vidyalaya also awarded its own degrees. Students were conferred the degrees of Vidya Ratna and Vidya Bhaskar on passing the highest examination of the Mahavidyalaya. Upto 1948, one hundred and thirty students had obtained their degrees. Several Ashrams were opened in addition to the Vidyalaya, Pustakalaya, Goshala Vatika and Krishi Vibhag. The functions of Gurukul Kangri and Mahavidyalaya were celebrated almost on the same dates. Any distinguished visitor visiting Kangri would also see Mahavidyalaya. Dr. Radhakrishnan, Shri Satya Murti and Pandit Amar Nath Jha paid their visits to the Gurukul at Jwalapur.<sup>132</sup> In the opinion of Amar Nath Jha, it was 'an institution which deserves the active support of all interested in conserving the culture of Ancient India'.<sup>133</sup> To Pandit Sita Ram's mind this institution was 'a successful experiment in the educational and cultural uplift of the community',<sup>134</sup> while G. V. Mavlankar held that the institution was working on sound national lines.<sup>135</sup>

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130. Ibid.

131. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part II, p.41.

132. Ibid.

133. Fifty years' history of Gurukul Mahavidyalaya, Jwalapur, Part III, p.68.

134. Ibid.

135. Ibid p.76.



## Womens' Education

Dayanand believed in equal rights for women. In his Satyarth Prakash he had described in details his views regarding women's education. Regeneration of the country, according to him, was not feasible without educating the women. During his life time a Kanya Pathshala was established at Meerut.<sup>136</sup> He strongly disagreed with co-education. After his death the Arya Samajists of Jullundur paid special attention to the problem of womens' education. Under the able guidance of Munshi Ram and Lala Dev Raj, a girls' school was opened at Jullundur in 1886 by the Jullundur Arya Samaj.<sup>137</sup> Rupee one was ascribed to its expenses. It is reported that six girls were being educated in that amount but owing to paucity of funds capable teachers could not be engaged and consequently the number of girl students was reduced to two which, in a way, meant that the school had come to a close, with the result that the girls of Arya Samajists also began to attend the christian school for girls, which was the only girls' school in the city. This roused the Arya Samajists and the formal inauguration of a Kanya Pathshala took place in July, 1891 at Jullundur. The credit of establishing this Kanya Pathshala goes to L. Dev Raj.<sup>138</sup> In 1895 an Ashram was attached to it. To the institution there was also attached a hostel. It was soon raised to the status of a college. The young girls were trained on kindergarten lines and the elder ones were taught cooking, knitting, embroidery, sewing and music.<sup>139</sup> Among the subjects taught were Music, Domestic Economy, Cooking, Needlework, English, Sanskrit, Hindi, History, Geography, Mathematics, Political Economy. Hindi was the medium of instruction. The institution like

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136. Indravidya Vachaspati: Arya Samaj Ka Itihas, Part I pp.225-226,

137. Ibid.

138. Ibid.

139. P.Vishnu Lal: Handbook of Ayra Samaj, 1912, Ch.VII, p.96.



the other educational institutions run by the Arya Samaj received no aid from the Government.<sup>140</sup>

In 1913 Sir Michael Francis O'Dwyer visited Gurukul. During his speech His Excellency said, "The success of the Vidyalaya might be judged from the fact that the first lady to graduate in the Shastri Examination in the Province was a student of this institution. This progress reflected great credit on the Head Council of the Vidyalaya and that success was a sufficient reward of their efforts".<sup>141</sup>

Besides these there came up several institutions for girls in the other cities of North India, which rendered signal services in diffusing knowledge among women. In Punjab, as the Arya Directory reports, alone there were, in 1934, fifty institutions, big or small for girls.<sup>142</sup> In U.P. there were three Gurukuls at important places like Dehradun, Hathras and Hardwar, besides 38 Kanya Pathshalas. Rajasthan and Malwa had six pathshalas between them. In Bihar, Bengal, Bombay and Sindh, the number reached 21.<sup>143</sup> There was a League of women at Lyallpur, which, though not officially connected with Arya Samaj, was running under its auspices.<sup>144</sup> This league of women enabled the women 'to earn the r own livelihood, or supplement the meagre incomes of their families'.<sup>145</sup> The Arya Samaj contributed largely to promote womens' education. We cannot sum up the achievements of Arya Samaj in this field better than in the words of Lala Lajpat Rai : "While it cannot be claimed that this has resulted in a great improvement in the education of Hindu

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140. Lala Lajpat Rai: The Arya Samaj, Ch.VII, p.210.

141. Report of Kanya Mahavidyalaya. Jullundur, p.11.

142. Arya Directory: p.170.

143. Ibid p.184.

144. Article of P.Seshadri-Dayanand Commemoration Volume-  
edited by H.B.Sarda, p.42.

145. Ibid.



women, but it can be safely said that there has taken place a very change in the ideas of men towards women'.<sup>146</sup>

### National Education and the Role of Arya Samaj

By 1880 there was an upsurge of reform in the national life of India. The aims of the leaders were social and political, with a faith in the building up of a great nation, which was not possible without education being controlled by Indians themselves. The movement found expression in all the parts of India, but more especially in U. P. and Bombay, which took the lead in the field by the establishment of institutions as the Mohammedan Anglo-Oriental College at Aligarh and the Deccan Education Society at Poona. After

146. Lala Lajpat Rai: *Tae Arya Samaj*, p.144.

But Arya Samaj was not the only society functioning towards the expansion of womens' Education. The Bethune College of Calcutta, the Girls' High Schools at Poona and Ahmedabad, the Singh Sabhas' Girls School at Lahore, the Maharani's Girls' School at Mysore all show a record of progress and development. "There is not a single Reform Association of any position in the country which has not lent its best efforts to raise the standard and popularise the system of Female Education".-Vide Ranade's Speech at the I.N.S. Conference Amraoti, 1857-Mahadeva Govind Ranade: *Religious and Social Reform* p 159.

Apart from it some distinguished ladies in their private capacity were also doing something for the cause of women education. The Maharani of Baroda wrote a book interpreting the many phases of the English womens' Life; the Begum of Bhopal summoned the ladies club and exhorted them to be educated for their all round progress, 'the Rani of Gondal and many other Indian princesses take a personal interest in the welfare of their people'.-(Minna G.Cowan: *The Education of the women of India* 1912 pp. 14-15. Some of the societies are linked with the Various reform movements, other are purely social and educational. the Bharat SriMahamandal was founded by Hindu and Muslim women in U.P. and Bengal. Its aim is "to form a common centre for all women thinkers and co-workers of every race, creed, class and Party of India to associate themselves together for the progress of humanity".-Women in the Modern National Movements of the East-A Pamphlet. Another society the Gujrati Stri Mandal, in Bombay, was also working in this direction. Still another the Seva Sadan or Sisters Ministrant a society established in Bombay in the year 1909, having its four branches in functioning "under a united committee of Hindu, Mohammedan, and Parsi representatives, and aime at philanthropic and educational work".-(Minna G Cowan: *The Education of the Women of India*, p.17).



the partition of Bengal a Society for the Promotion of National education in Bengal was organised under the Presidentship of Gurudas Banerjee, which started eleven National High Schools in Bengal and forty in East Bengal.<sup>147</sup> In Bengal there was another institution "Bhagavat Chatuspathi" founded in 1895 in Bhawanipur, Calcutta at the instance of Sri Ramesh Chandra Mitra. The object of this institution was to regulate the life and character of the students according to the orthodox plan of residence with the Guru at his Ashram under his control. Says Ronaldshay, "The Chatuspathis conducted in strict accordance with ancient Hindu ideals."<sup>148</sup> This was quite in conformity with the principles of Arya Samaj. Though Arya Samaj could not make headway in Bengal yet it had its impact on the whole of India. The common characteristics of these various institutions established between 1905 and 1921 were (a) Indian management, (b) provision for religious education, (c) provision of some courses in addition to the courses recognised by the Department, (d) adequate study of classical and oriental languages meant to create self-respect and love for their past, (e) large attention to Indian languages and (f) lower fees.

The educational movement in Maharashtra led to the establishment of the D. E. S. This organisation did a lot of useful work in the spread of education. Its teachers led the life of self-sacrifice and served at a meagre pittance. Persons like Gokhale, Tilak, Chiplunkar, and Ranade were associated with it. But the activities of this organisation were confined only to Maharashtra. These institutions accepted Government aids. They were staffed by foreigners. They were more educational than national. They did not advocate the cause of the national language-Hindi.

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147. Quinquennial Review (1907-1912), para 670.

148. Ronaldshay : The Heart of Aryavarta, p.67.



In Bengal there were the activities of the N. C. E. These institutions were more national than educational. They were started in the atmosphere of an emotional upsurge following the partition of Bengal. The emotion died out as soon as the partition was annulled. The institutions too disappeared leaving no mileposts behind. Later, there were other national institutions opened on Gandhiji's call of non-cooperation in 1920 when he placed before the country the programme of "Swarajya in one year". He himself opened several institutions.

During his visit to Patna he formally inaugurated the Bihar Vidyapith. "In the course of less than four months, the National Muslim University of Aligarh, the Gujrat Vidyapith, the Bihar Vidyapith, the Kashi Vidyapith, the Bengal National University, the Tilak Maharashtra Vidyapith, and a large number of national schools of all grades, with thousands on the rolls, were started in all parts of the country as a result of the great impetus given to national education".<sup>149</sup> There also came up a few orthodox Muslim institutions, the Darul-Uloom, Deoband, and the Darul-Uloom Nadwatul Ulema, Lucknow. The former was established in 1864. It was a Muslim University attracting students of Islamic theology from all parts of the Islamic world. Instructions were imparted in Arabic and Persian. The Nadwatul Ulema was established at Lucknow in 1898 and adopted a midway role between the orthodox university of Deoband on the one side and a modern university like Aligarh on the other.<sup>150</sup>

But these institutions too began to wane when Gandhiji withdrew the non-cooperation movement in 1922. Except the

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149. Dr. Pattabhi Sitaramayya: History of the Indian National Congress Vol. I, p. 211.

150. Muslim Year Book of India 1948-49, p. 244.



few top-ranking institutions other institutions sought Government aid. But even during this short period these institutions did yeoman's service. They created a spirit of patriotic feeling in the whole of the country and led the British Government to realise that India was not satisfied with the existing system of education and a reconstruction thereof was urgently needed. The institutions of Arya Samaj differed from these institutions. They were national as well as educational. They were never opened in a spirit of emotion. They never cared for Government aid. They advocated the cause of Hindi. They not only fostered the spirit of nationalism but also played their role in the freedom struggle.

The D. A. V. Colleges were the first to include the idea of "Swadeshi" in their educational programme. They were independent of government assistance. The Gurukul was staffed and financed wholly by Indians. It realised that "religion has to be lived, not learned as a creed", and that 'the use of Indian methods of formal instruction in Hindu beliefs and Hindu scriptures should be the essence of nationalism'.<sup>151</sup> It also realised that 'proper education alone can build the character of a nation and awaken the consciousness of nationality and freedom'.<sup>152</sup> The Gurukuls embodied to a great extent the ideals of truly national education, than any of the other institutions including the D. A. V. Colleges.<sup>153</sup> The achievements of Arya Samaj in the field of education have elicited praise from all quarters. Even Jawaharlal

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151. Sri Aurobindo: A System of National Education, Ch.III,pp.20-21.

152. Swami Abhedanand: Ideal of Education-The Publishers' note.

153. Lala Lajpat Rai: The problem of National Education 1920, Introduction, p. 23.



Nehru, who usually is critical of religious bodies, admitted :  
“The Arya Samaj has done very good work in the spread of education both among boys and girls, in improving the condition of women and raising the status and standards of the depressed classes”.<sup>154</sup> Arya Samaj richly deserved this eulogy.

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154. Jawahar Lal Nehru: The discovery of India, The Signet press Calcutta, p.290.



## CHAPTER VI

## POLITICAL THOUGHT OF DAYANAND

## Religious and Cultural Background

Dayanand's political thinking was deeply rooted in the Vedas. Every thing anti-vedic appeared false to him, and India, according to him, had degenerated mainly on account of her neglect of the study of Vedas. Besides the Vedas he also treated the six Darshans, the Upanishadas, and the Manusmariti as authority. He also prescribed the study of the Mahabharat, the Vidurniti, and the Shukra Niti. He believed that only one religion i. e. the Vedic religion could lead India to progress. His objective was to bring complete religious unity in the country.

Dayanand held that the word "Arya" meant good and noble, and India was known as Aryavarta because it was inhabited by people who were good and noble.<sup>1</sup> Describing the boundary of Aryavarta Dayanand writes, "All the countries included between the Himalayas on the North and the Vindhya mountains on the South as far as Rameshwaram are called Aryavarta, because they were colonised inhabited by Devas (the learned) and Aryas--the good and noble".<sup>2</sup> Before the colonisation by the Aryans of this country, Dayanand held, it had no name. There was and is a common belief that Aryas migrated to India from Iran,<sup>3</sup> which meant that

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1. Bhagwat Dutt: letters and Advertisement of Rishi Dayanand, P.109, Letter No. 55.
  2. Dayanand Saraswati: Satyarath Prakash 32nd Edition Ch., VIII.P.183
  3. "It seems preferable to suppose that from an early habitat in Central Asia they spread westwards towards the Gulf of Alexandrett and also to Iran and after that to India in the east. The very name of Iran means "a bode of the Aryans"-Masson-Oursel, Grabowska & Stern: Ancient India and Indian Civilisation, pp. 15-16.



they too were foreigners like Muslims and Christians. To refute this theory Dayanand writes "In no Sanskrit book—historical or otherwise—it is recorded that Aryas migrated here from Iran, fought with and conquered the aborigines, drove them out and became the rulers of the country. How can, then, these statements of the foreigners be regarded as true?"<sup>4</sup> Dayanand was in agreement with Manu who held that the countries other than Aryavarta are called Dasyu and Mlechha countries. The people living in the North-east, North, North-west and West of Aryavarta were termed as Dasyus, Asuras and Mlechhas, while those inhabiting the South, South-east and South-west were called Rakshas. Dayanand argues that the description of the Dasyus as given in the religious books tallies with the appearance of the negroes of today.<sup>5</sup>

Dayanand held that India's past had been glorious. He contended that scientific machinery had existed in the past. He mentioned in his speeches that carriages propelled by machinery were used in ancient India.<sup>6</sup> He believed that there were steam engines in India.<sup>7</sup> He further believed that America was already known to the Indians and that it was a mistaken notion on the part of the western writers that Columbus had discovered it. To corroborate his statement that America was known to the people of India, he expressed the view that Arjun had wedded an American princess named Ulope.<sup>8</sup> He quoted the authority of Sanskrit work to show that it was known to ancient India that the earth was round and revolved round the Sun. The theory of gravitation of which Newton was supposed to be the originator was fully

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4. Dayanand Saraswati: Satyarth Prakash, p.184.

5. Ibid.

6. H.B.Sarda' Life of Dayanand Saraswati' p.108.

7. Ibid p.193.

8. Speeches of Swami Dayanand-A Tract giving stray accounts of Dayanand's speeches.



known to Indians in ancient times and he cited Vedic mantras in corroboration of his statement.<sup>9</sup> Indians, according to Dayanand, had the knowledge of guns and fire-arms, and used these weapons in times of war. The Agneyastra and the like weapons could have been manufactured only by the application of scientific principles.<sup>10</sup> There also existed in ancient India other weapons of war, such as 'Nagaphans', which when discharged against an enemy paralysed his limbs, and 'Mohanastra'—which was charged with such narcotic substances that its smoke could cause stupefaction of the soldiers of the enemy, and 'Pashupatastra' another kind of 'Agneyastra' in which electricity produced from a wire, glass or some other substance was employed to kill one's enemy.<sup>11</sup> The gun was known as 'Shataghni' i. e. killing hundreds at a time and 'bandook' as 'bhushundi'.<sup>12</sup> Dayanand held that "all the sciences and religions that are extant in the world originated in India, and thence spread to other countries".<sup>13</sup> He called Aryavarta the golden land. "This country is such as no other country in the world can be compared with it. It is called the golden land as it produces gold and precious stones.... Though the story of the philosopher's stone is a

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9. Ibid, p. 199.

10. Professor Wilson says, "Amongst ordinary weapons one is named Vajra, the thunderbolt, and the specification seems to denote the employment of some explosive projectile, which could not have been in use except by the agency of something like gun-power in its properties". — Wilson's Essays: Vol. II, p. 302.

Alexander the Great mentions regarding the terrific flashes of flame showered on his army in India. Philostratus says of Hindus: "Should an enemy make war upon them, they drive him away by means of tempests and thunders as if sent down from Heaven". — Philostratus Vit: Appollon, Lt: II C. 33 quoted in H. B. Sarda's Life of Dayanand Saraswati, p. 401.

H. H. Elliot says, "It is strange that rockets should now be regarded in Europe as the most recent invention of artillery" — Bibliographical Index to the Muhammadan Historian of India" Vol. I, p. 357 Quoted in H. B. Sarda's Life of Dayanand Saraswati p. 402.

11. Ibid.

12. Speeches of Swami Dayanand — A Tract giving stray accounts of his speechs.

13. Ibid.



myth, yet it is true that this country (Aryavarta) itself is verily a philosopher's stone whose very touch converts all base metals—into gold—".<sup>14</sup>

Dayanand wanted his country to go five thousand years back i. e. to the period before Mahabharat when one paramount power, namely the Aryas, were ruling on the surface of the earth. In corroboration of his argument he further says that according to Mahabharat King Bhagdatta of China, Babruvahan of America, Vidalaka of Europe, the Ruler of Greece, King Shatya of Persia and various other rulers came, as commanded, to take part in the coronation of Emperor Yudhisthira.<sup>15</sup>

### **Impact of India's poverty on Dayanand's political thinking**

Every action incident to the degradation of India gave Dayanand a great pain. When at Farrukhabad, he was deeply shocked to know that an old woman had consigned the dead body of her son to the river for want of money, and was reported to have muttered out something in an inaudible way which revealed intensity of his feelings on this matter.<sup>16</sup> A feeble old woman once demanded food from Swamiji. Swamiji had her some pice given and then with tears in his eyes he said, "How degraded our golden land has become that a starving old woman begs food from one, who himself lives on the charity of others!"<sup>17</sup> Swamiji expressed regret over the foreign rule in India which was the main cause of India's poverty. For the first time in the history of India he used the term Swarajya in 1875 and added that after the attainment of Swarajya, India would become rich again.<sup>18</sup>

14. Dayanand Saraswati : Satyarth Prakash 32nd Edition, p. 226.

15. Ibid.

16. "A! Our country has become so poor that we cannot even afford to have fuel to cremate a dead body". —H. B. Sarda: Life of Dayanand Saraswati p. 235.

17. Ibid. p. 247.

18. Ibid, p. 235.



The people of India thought that one was polluted by going abroad. Dayanand explained in the Satyarth Prakash that people of India used to go abroad in the past, and were never declared as impure on that account. In fact, he stressed the necessity of going abroad, so that Indians might once again become a fearless and bold nation. He also supported it with the argument, that this would increase their trade with foreign countries, and, thus help in India becoming prosperous. He further explained that a country always remains poor and miserable if "the people of the country trade only among themselves, whilst the foreigners control their trade and rule over them".<sup>19</sup> During his lectures at so many places he advocated the cause of foreign travel from this angle.

### Dayanand and 'Swadeshi'

India had a strong wave of Swadeshi in the first decade of the twentieth century. Much earlier than that Dayanand had supported the cause of Swadeshi. He was perhaps the first prominent leader to do so. He realised that the people of India took pride in using articles of foreign manufacture, especially cloth. Hence in order to improve the economic condition of the people, he advocated the cause of Swadeshi clothes. He reproached Udho Singh, son of Thakur Bhopal Singh for wearing foreign clothes, and advised him to put on Swadeshi clothes.<sup>20</sup> The Maharajah of Jodhpur accepted his advice of using Swadeshi cloth. "Every one in the service of that state, from Maharaja down to peons—officers, clerks and the elite of Jodhpur—adopted the Khadi produced in Marwar. Thus long before Swadeshi became the cry in Bengal, Marwar had appeared clad in Khadi".<sup>21</sup> Swamiji appreciated the

19. Dayanand Saraswati; Satyarth Prakash Ch. X, p. 217.

20. H. B. Sarda: Life of Dayanand Saraswati, p. 282

21. Ibid. p. 323.



Europeans who, though, living in this country for one hundred years, did not give up putting on their own style of dress. To put it in his own words, "They (Europeans) have not changed the fashion of their country, but many among you have copied their dress. This shows that you are foolish while they are wise".<sup>22</sup> He himself refused to take off his turban to enter an ancient fortress guarded by British officers, and abstained from sight seeing.<sup>23</sup> Not only Swadeshi clothes but the Indian system of medicines as well, he advised the Maharana of Udaipur to adopt. He expressed regret when a knife of foreign manufacture was brought to him at Wazirabad, a place whereof cutlery was the chief cottage industry.<sup>24</sup> He deplored Indian money being exported from India,<sup>25</sup>

Swamiji wanted to create love in the minds of Indians for their own motherland. According to him the term "Swadeshi" had wide meaning. It meant every thing indigenous, including Government. Under the garb of Swadeshi, Dayanand was raising a cry against British Raj because he was deeply affected with the atrocities perpetrated by Britishers after the Mutiny. He says, "Say, what you will, the indigenous native rule is by far the best".<sup>26</sup> He had no toleration for foreign rule, even if it was impartial and rendered perfect happiness to the people.

Dayanand had a great desire to see industries started in the country. He himself learnt the art of watchmaking from Thakurdas, a watchmaker at Danapur.<sup>27</sup>

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22. Dayanand Saraswati: Satyarth Prakash Ch. XI, p. 318.

23. Chamupati M. A. : Glimpses of Dayanand Ch. XII, p. 88.

24. Ibid p. 87. Wazirabad is situated in West Punjab, Pakistan.

25. D. N. Mukhopadhyaya: Life of Maharshi Dayanand, p. 296.

26. Dayanand Saraswati: Satyarth prakash Ch. VIII, p. 185.

27. D. N. Mukhopadhyaya: Life of Maharshi Dayanand, p. 588.



### Political Background

Dayanand had the vision of Swarajya from the very beginning of his public career and often conveyed this to the large number of the people who came to attend his lectures. He is reported to have told Thakur Hari Singh of Khatu at Jaipur that people were under the misapprehension that the Muslims perpetrated great atrocities on them, but were ignorant of the fact that the atrocities of the British were far more intense, and that it ought to be their duty to lash out the British.<sup>28</sup>

Mrs. Besant in her book 'India: A Nation' has mentioned that it was Dayanand who first raised the slogan 'India for Indians'.<sup>29</sup> The concept of Swarajya lay embedded in the mind of Raja Ram Mohan Roy too, but only in a limited sense. The secretary of the Raja, Mr. Arnold was reported to have said, that the Raja thought that British rule would continue in India for another 40 years only.<sup>30</sup>

Swamiji seems to have been aware of the reaction of the 1857 rising on the minds of the Indian people. The atrocities perpetrated by the British still rankled in the memories of the people. There is a view that Swamiji had taken some part in the rising. This view does not appear to be authentic. All that we can say is that an intelligent man like him could not have been passive in times of such a national crisis.

Dayanand knew that the princely states of India were more or less dependent on the paramount power, and he deplored the condition of the states and their chiefs. In his own words "What so ever rule is left to them (Aryas), is being crushed under the heel of the foreigner. There are only a few independent states left. When a country falls upon evil days,

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28. This fact was narrated to the author's uncle by Thakur Sahib himself. The uncle is alive, though Thakur Sahib is dead.

29. Mrs. Besant: India: A Nation Ch. I, p. 79.

30. B. C. Pal: Brahma Samaj and Battle of Swaraj in India 1926, p. 8.



the natives have to bear untold misery and suffering".<sup>31</sup> With a view to bring about some reform at least in this part of the country, he endeavoured to establish links with the chiefs of the States. He travelled in many states, e.g. Jaipur, Jodhpur, Udaipur and Shahpura, and observed with pain that the chiefs were morally depraved. They were enamoured of prostitution and given to drinking.<sup>32</sup> Swamiji believed that the reform of the Praja depended on the Raja, and if the Rajas themselves were indulging in all sorts of vices, the state could not flourish. To Swamiji's mind no reform was possible without having one religion and one language. In his own words, "It is extremely difficult to do away with differences in language, religion, education, customs and manners, but without doing that the people can never fully effect mutual good and accomplish their object".<sup>33</sup> Hence he expressed the view "that Indian rulers should create a common national sentiment and a common faith in their states."<sup>34</sup> Dayanand wanted to unite the various princes who were scattered and had no unity. In his own words, "I wish to bring the Rajas and Maharajas into the right path and unite the Arya race into one whole."<sup>35</sup> He, therefore, set forth with the task of reforming their daily routine. He taught the Maharana of Udaipur Manusmriti, and that portion of the Mahabharat which treats of politics and the development of man's character. Swamiji's teaching had the desired effect. The Maharana followed Swamiji's advice and gave up promiscuity. 'He became averse to taking a second wife'.<sup>36</sup>

Similar counsels were also furnished to the Maharajas of Jodhpur and Idar.

31. Dayanand Saraswati : Satyarth Prakash Ch. VIII, p. 185.

32. Laxmi Dutt Dikshit: Swarajya Darshan, Publisher Sarvadeshik Sabha, p. 75.

33. Speeches of Swami Dayanand —A Tract giving stray accounts of his speeches.

34. H. B. Sarda: Life of Dayanand Saraswati, p. 286.

35. Ibid p. 240.

36. Ibid p. 284.



Swamiji wished that all the Rajas and Maharajas should listen to his lectures. He, therefore, went to Delhi Durbar [held on 1st January 1877. Maharaja Holkar promised Swamiji to gather all the princes to hear him but the promise does not seem to have been carried out.<sup>37</sup>

Dayanand prays for a Chakravarti Rajya for India. The Rajya of his conception is based on Indian culture. He wished to see the cultural empire of India spreading itself on the entire globe. He was of the firm view that India could be built only by the bricks and mortar of vedic culture. Swamiji had the vision of an India free from all superstitions, 'filled with the fruits of science, worshipping one God, fitted for self, and honoured as the primeval source of the world's science and religion'.<sup>38</sup> The means employed for the realization of such a vision, of course, implied a return to the Vedas but to Vedas as interpreted by the scholarship of Arya Samaj and not by the traditional scholarship of Indian orthodoxy or by the critical scholarship of the West.<sup>39</sup> His Swarajya was free from all sorts of casteism. He recognised only two communities—Arya and Anarya.<sup>40</sup> He did not recognise untouchables and backward classes. Dayanand asks the foreigners "not to live here as rulers",<sup>41</sup> thus raising the slogan of 'quit India' which Gandhiji raised long after.

Swamiji also emphasised on national unity. The cause of India's degeneration, according to him, was mutual wranglings. He wanted his country to be free from this malice. He writes in Satyarth Prakash, "When two brothers quarrel among themselves, the third one becomes the Panch."<sup>42</sup> Such was the image of Dayanand's Swarajya.

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37. D. N. Mukhopadhyay: Life of Maharshi Dayanand, p. 386.

38. Encyclopaedia of Religion & Ethics. Edited by James Hastings Volume II, p. 59 b.

39. Ibid.

40. 'Anarya, means not good.

41. Dayanand Saraswati : Aryabhivinaya, p. 104.

42. Dayanand Saraswati : Satyarth Prakash Ch. X, p. 219.



But he thought that Indians were not competent for it for want of national character and social and cultural homogeneity. Hence he did not wish to launch any political campaign against the British and threw himself heart and soul into the building up of the character of the people according to vedic injunctions. To his mind, the advancement of the Europeans was due to the vedic life which they unconsciously led i.e. they were free from social shackles, like child marriage, casteism, polytheism, atrocities towards women, prohibition of widow marriage etc.

### Dayanand's Concept of Nationalism

Dayanand was the very embodiment of Aryan life as depicted in the Vedas. He tried to show by his own life that what was true was practical, and not vice-versa. He concentrated all his energy for the upliftment of Hindus, not because he was communal or narrow-minded but because he thought the Hindus to be the down-trodden, politically as well as culturally. The amelioration of the vast majority would alone involve the advancement of the country. The primary aim of religion according to him was to inspire a man to live religiously. 'If a nation followed the vedic way, however unconsciously, in whatever measure, to that extent it is destined to rule over the others who did not do so'<sup>43</sup> he claimed. There is no way out of servitude and helplessness for a nation except to follow the vedic path. His patriotism never became tantamount to national egoism which a nation generally develops against a background of hatred and exploitation of others. His nationalism had nothing to do with violence and brute force which is termed as self-defence and which is the characteristic of almost every modern nation. His nationalism had its roots in a 'dharmic' life. It is the organization and consolidation of the forces and resources of a people for the purpose of manifesting the inner

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43. Article by C.F. Andrews-C. Parmeshwaran: Dayanand and the Indian Problem July 1944, Ch. XIII, p.233.



reality and dignity of man, as well as the infinite glory of the Supreme creator and Lord of all'.<sup>44</sup>

He has been described as a rationalist whose rationalism had nothing to do with the things enjoyed by the senses. 'His is the rationalism that leads man from Light to the Light, from Truth to Truth, from the Comprehensible to the Apprehensible, from the Mental to the Intuitional, progressively towards inviolable freedom and perfection of life's' manifestation'.<sup>45</sup> He has similarly been described as an utilitarian whose centre of utilitarianism was not fixed in the materialistic conception of life. 'His utilitarianism represents the vedic technique of life in which its social and secular parts meet in blending with the ethical and the spiritual, which make for richer experiences and higher and greater realization of life'.<sup>46</sup> He made it pointedly clear on numerous occasions that the way of India's freedom was the Vedic way alone. He was a keen student of the causes of India's downfall, and his conclusion was, that the main causes of this foreign rule were mutual feuds, differences in religion, want of purity in life, lack of education, child marriage, untruthfulness, the neglect of the study of the vedas, and other malpractices'.<sup>47</sup> He loved the Indian nation as he loved humanity. He wished to redeem humanity from all sorts of sins and evils that devitalized it. He was, therefore, strictly against creed-ridden religion which, to his mind, was the root cause of evil and which could not be universally adopted. The Vedic religion alone was the religion to be universally adopted. 'Just as God is one, Truth is one so, Gods' religion is one and mankind is one'.<sup>48</sup> He was against calling people of other

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44. Ibid p.235:

45. Ibid.

46. Ibid.

48. Article by C.F.Andrews-C.Parmeshwaran: Dayanand and the Indian problem, p.235.



countries as in aliens. 'Everything adharmic, antidivine, and anti-social, he regarded as alien'.<sup>49</sup> A sin or any vice in a Hindu or an Arya Samajist was as much hateful to him as in an alien.

Dayanand held--what might appear surprising to many,--that the inferior people could never rule over a superior race, even for a short while, and that the British had possessed India mainly because their ways of life were nearer approximation to Vedic commandments than those of Hindus themselves e.g. the British women had equal rights, they did not believe in child marriage, caste system, polygamy or polyandry and had no faith in superstitions, etc.

He appealed the people to be truthful, to increase their vitality, to be honest and sincere in all transactions and intercourses, to cultivate the spirit of swadeshi, to extend active help and sympathy to those who needed truth, and to attain freedom from all vices and sins which made human life less noble—all these constituted his programme for curing India's ills and her restoration to the glory of the pre-Mahabharat days. The real regeneration of India could be brought about, according to him, only by the unity of religion and language.

### **His attempts to establish the unity of Religion**

Apart from there being other religions in the country i.e. Islam, Christianity, Sikhism, Jainism and Buddhism, within Hinduism also there were several sects, and each of them was declaring itself superior to others. Dayanand wanted not only all these sects to merge themselves in the wide stream of Vedic religion, but he went to the extent of saying that the Vedic religion should prevail over all the other religions in the country, since he regarded it as the highest and the best religion. He held a

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49. Ibid.



series of discussions with members of other faiths and publicly denounced the Bible and the Qoran. He never lost any opportunity of conducting Shastrarths, come what may. In a special fair called 'Brahm Vichar' organised at Chandapur for the discussion of metaphysical questions, which was attended among others by the famous Maulvi Kasim of Deoband, Rev. T. G. Scott of Bareilly, Mr. Noble Rev. Parkar, Rev. John Thomson, Dayanand declared that the Vedas alone were God's words and not the Bible or the Qoran.<sup>50</sup>

Swamiji sent sixty four statements, made in the Bible and regarded by him as objectionable, to the heads of Scottish Presbyterian Mission at Ajmer.<sup>51</sup> He fearlessly exposed what he called the falsities of the Bible. They are all mentioned in details in the 'Satyarth Prakash'. Commenting on his lectures Rev. Dr. Husband said, "All realised that they were in the presence of a man of extraordinary intellect, whose reasoning was cogent and whose mind was of extraordinary power".<sup>52</sup> General Roberts, the Commander-in-Chief after hearing his lecture, said that Swamiji was a fearless man, for when he denounced the Christian faith in his presence, there was no question of his being afraid of any one.<sup>53</sup>

He also criticised the Muslim faith and those who believed in it. He advised Thakur Hari Singh of Raipur not to keep Muslim ministers.<sup>54</sup> At Jodhpur, when Muhmmad

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50. H.B Sarda: Life of Dayanand Saraswati pp.165-168.

51. Ibid pp. 208-209.

Commenting on the effectiveness of Dayanand's role in combating missionary propaganda, Colonel Olcott said. "The people of America and Europe waste their money by financing the missions".-Ibid.

52. The Theosophist of 31 August 1879.

53. H.B.Sarda: Life of Daynand Saraswati, p,238.

54. Raipur is a district in Madhya Pradesh.



Hussain the nephew of the Prime Minister Mian Faizullah Khan warned Swamiji not to criticise Islam and threatened to take out his sword, Dayanand silenced him saying that "he was an inexperienced youth and knew only to take up the sword but not to unsheathe it, and that he would never be frightened with such bluster".<sup>55</sup> He also gave a similar reply to Europeans who asked him not to criticise the Christian faith.

Rejecting the claims of the Bible and the Qoran to be Divine Revelation, Swamiji explained that these books contained numerous things against nature e.g. Destruction of Kafirs was enjoined in the Qoran, there was also mention of fairies in Heaven, 'Such things could not be the teaching of God'.<sup>56</sup> Swamiji's main object denouncing other religions was to instil a national spirit. In his own words, "My object is only to instil a national spirit amongst all from the lowest people to the highest Brahamans, and create unity such as exists between ones" two hands, and that my refutation of untruth is in public interest."<sup>57</sup>

Dayanand's criticism applied to three classes of people: (a) to those who regarded the Vedas as infallible but, through sheer ignorance, have developed sects like Saivism, Vaishnavism and Neo-Vedantism (b) to materialists, having no faith even in the existence of God and denying Vedas as authority e. g. the Charvaks, the Jains and the Buddhists; and (c) to religions of foreign origin e.g. Islam and Christianity which were engaged in proselytisation. These Dayanand denounced with vigour. He did not utter a word against Zoroastrianism and the Jewish faiths, because they did not proselytise.

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55. H.B.Sarda : Life, of Dayanand Saraswati, p.317.

56. Ibid p.245.

57. Ibid pp.236-247.



### Movement For a National Language

Before his tour to Calcutta and his meeting with Keshab Chandra Sen, Dayanand had been speaking in Sanskrit. But the more he reached the masses, the more he realized the importance of a national language. Characteristic to his thinking in terms of unity he wanted one national language for the whole country. Sanskrit could not be the national language. This was the period when each province was developing its regional language and considered it superior to other provincial languages. A Bengali would never give up Bengali, while the Marathi and Gujrati could not do away with his language. While all of them were accepting the claim of English to be a superior language, none of them was willing to forego the claim of his own language in favour of any other Indian language. Since Hindi was being spoken by a majority of Indians, Dayanand chose it to be the national language and, even though he was a Gujrati, he renounced writing in Gujrati. At the instance of Keshab Chandra Sen he commenced writing, preaching and lecturing in Hindi.<sup>58</sup> His first lecture in Hindi was delivered at Kashi in May, 1874.

He had realised much earlier that Hindi would be definitely enthroned as the national language. He was so much enamoured of it that he did not think it proper to get his works translated in all the languages of India for the benefit of its inhabitants. On being requested to do this, he replied that the whole of India should have one national language, which was Arya Bhasha, and all people should learn it, and read his books written in that language.<sup>59</sup> He made it obligatory in the bye-laws for an Arya Samajist to learn Hindi.<sup>60</sup> A paper 'Arya Samachar' was published in Hindi

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58. D. N. Mukhopadhyaya : Life of Dayanand Saraswati, p. 227.

59. H. B. Sarda : Life of Dayanand Saraswati p. 227.

60. Arya Directory p. 373.



from Meerut. Another paper 'Bharat Sudasha Prawartak' was published from Farrukabad. He wrote his 'Rigvedadi Bhasya Bhumika' in Hindi. But he could hardly complete seven mandals, four chapters and sixty one Suktas interpretation of Rigveda when the call came from above.

Dayanand advised the Maharajah of Jodhpur to teach Devanagari to his son.<sup>61</sup> He rebuked Shyamji Krishna Verma for not writing Devanagari on the envelopes of Ved Bhasya and advised him to keep one Hindi knowing man for the purpose, if necessary.<sup>62</sup> He advised the people, who were representing to the Queen to stop cow slaughter in India, to put their signatures in Devanagari.<sup>63</sup> He encouraged the people to support the cause of Hindi before Mr. Hunter, the chairman of the Education Commission appointed by the Government of India.<sup>64</sup>

Dayanand was the first Acharya to write commentaries on religious books like Vedas in Hindi. Never before him did any Acharya even think of writing in Hindi. He can easily be described as a pioneer in this respect. Later his followers took up this work on a grand scale.

### Concept of Swarajya

### Concept of Kingship

In Satyarth Prakash, especially in Chapter VI written under the Caption 'Raj Dharma', he lays down the duties of a King, the process of his selection, and the way he can attain salvation. 'Let a Kshatriya whose knowledge, culture and piety are as perfect as those of a Brahman govern

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61. Publisher Sarvadeshik Arya Pratinidhi Sabha : Narayan Abhinandan Granth 1945, p. 157.

62. Ibid.

63. Ibid.

64. D. N. Mukhopadhyaya ; Life of Dayanand Saraswati—Introductory, p 17



the country with perfect justice.<sup>65</sup> According to Dayanand, a Kshatriya alone is fit to govern but as we have seen in the Chapter 'Social reforms of the Samaj', the word Kshatriya denotes the virtues of Kshatriya and not the caste based on birth. But the embodiment of the virtues of Kshatriya alone would not make one a successful ruler and there was every possibility of his doing injustice. Hence he holds that a Kshatriya must embody the virtues of a Brahman in addition to his own to be made fit to govern the country.

He did not believe in absolute monarchy or kingship, and according to him a King, however just he may be, could not govern successfully, nor could the public be benefited to its fullest extent on account of the limitations of a man. In agreement with the Rigveda, he suggested three assemblies: (1) Religious. (2) Legislative and (3) Educational, for the administration of the country.<sup>66</sup> Each of the Assemblies could discuss and decide subjects concerning its respective field of action, and make all men happy by adorning them with knowledge, culture, righteousness and wealth. Harmony among assemblies was an essential condition, failing which the country would be wrecked and ruined.<sup>67</sup>

The King and the Assembly should be interdependent on each other. 'Both should be controlled by the people who in their turn should be governed by the Assembly'.<sup>68</sup> To his mind, if the King was despotic he would impoverish the people and oppress them. 'A despotic ruler is sure to rob the people, he will misappropriate the property of the

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65. Dayanand Saraswati : Satyarth Prakash Ch. VI, p. 109.

66. "Let there be for the benefit of the rulers and the ruled three Assemblies-Religious, Legislative and Educational-Rigveda III, 38, 6.

67. Speech of Mahatma Narain Swami regarding Dayanand's Political Views-A Pamphlet.

68. Dayanand Saraswati: Satyarth Prakash Ch.VI, p.109.



people by unjust punishment and may serve his own selfish motives'.<sup>69</sup>

While Dayanand believed that the King was not to rule in a despotic way, he had faith in strong rulers. He was never in favour of weak and timid persons to be appointed as Kings, or the President of the Assembly. He loves those "who are powerful conquerors of foes, who are well read, who are endowed with noble virtues, character and disposition, who command reverence of all".<sup>70</sup> Not only this but also Swamijis' King—the President of the Assembly—should be free from partiality, be cultured, and be possessed of the capacity to manage the affairs of the State, and the guts to rid the world of its enemies.

His King or the President of the Assembly should be the guardian of the people. 'Let both the rulers and the ruled be independent of each other in the performance of their respective duties, but let them subordinate themselves to each other in all those matters that require mutual harmony and co-operation. Let not the rulers go against the voice of the people, nor let the people and ministers do anything against the wish of the sovereign'.<sup>71</sup> In short, he wanted to establish the relation between the ruler and the ruled, after the style of relations between father and son which was beneficial for both. But in no case the King should be treated like God.<sup>72</sup> He delivered a lecture at Moradabad on the relations between Raja and Praja, hearing which Mr. Spidding, the Joint Magistrate remarked that the "Sepoy Mutiny would not have taken place, had both

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69. Ibid

70. Ibid.

71. Ibid p.131

72. Dayanand observed that there was a practice of addressing the rulers as 'Annadata' (giver of food). He discouraged it and said that God alone was 'Annadata'.— D.n.Mukhopadhyaya: Life of Maharshi Dayanand Ch.IV, p.77.



the rulers and the ruled behaved in the like manner as expressed by Swamiji".<sup>73</sup>

### Conception of Sovereignty

The head of the State should be 'as powerful as electricity'.<sup>74</sup> He should be loved by all inwardly. He should have the ability to read others' thoughts, and should prove impartial, and just in his dealings as a judge. He should illuminate peoples' hearts by the spread of knowledge, justice and righteousness and 'dispel ignorance and injustice as the sun illuminates the world'.<sup>75</sup> He must have the strength to keep the wicked under control like a Jailor. He must put forth sincere efforts to keep the country rich and prosperous as a treasurer keeps his treasury full. Summing up the virtues of the Head of the State Dayanand again says, "He alone is then fit to be the Head of the State who is like fire, air, the sun, the moon, a Judge, a treasurer, a Jailor in keeping the wicked under control, and like electricity in power".<sup>76</sup>

When Dayanand wrote Satyarth Prakash, the Head of State in India was the Viceroy who was the Emperor's representative. Dayanand seemed to be suggesting by implication that Viceroy was unfit to be the head of the State, being not endowed with the virtues of the head of the State as stated in the country's holy scriptures.

The King should be pure in heart. He should mix with the good alone and should seek co-operation from the persons of like character alone as the King, however; wise and just he may be, cannot discharge the functions of the State thoroughly. In short, Swamiji's head of the state should embody all the virtues that go to make him righteous, dispenser of justice, and a good administrator.

73. Ibid Gh.24, p.547.

74. Dayanand Saraswati: Satyarth Prakash Ch.VI, p.111.

75. Ibid.

76. Ibid.



Who can be such a head? Posing this question Dayanand replies, 'The Law alone is the real King, the dispenser of justice, the disciplinarian'.<sup>77</sup> The law alone is the true Governor. All people should respect the Law as Dharma. It will make the people happy and prosperous, but only when administered rightly, otherwise the consequences will be fatal. Law should be enforced strictly otherwise the people will go astray. But to administer the Law in the right sense required courage, wisdom, intellect and cleverness and the sense of justice. Hence the head of the state must be an embodiment of such virtues, otherwise, he will bring the downfall of himself and that of the country too.

But the Law must be passed by an Assembly consisting of at least ten persons, learned and wise, who must be well versed in sacred lore. They should be masters of languages and keen logicians. A law passed by even three such persons, who are well versed in Rigveda, the Yajurveda and Samveda respectively be not infringed by the people. The members must belong to the first three orders—Brahmcharya, Grihastha and Vanaprastha.<sup>78</sup>

He lays stress on character. He did not care so much on the number of men, but insisted on their being men of character, because a nation can be built by building the character of the people. He was democrat but his democracy is of a different type. He says, 'Let no man abide by the decision of the myriads of ignorant men'.<sup>79</sup> Dayanand held that only such orders of one's master should be complied as are consistent with Dharma. He held that 'living by beggary is better than eating the bread of unrighteousness'.<sup>80</sup>

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77. Speeches of Swami Dayanand-A Tract giving stray account of his speeches,

78. Ibid.

79. M.M.Seth: Sayings and Precepts of Swami Dayanand Saraswati, p.20.

80. Vide his discussion with Thakur Manohar Singh of Sardar Garh-H.B.Sarda: Life of Dayanand Saraswati, p.283.



Dayanand's mind must have been influenced by the conditions prevalent in the country during those days. People were sunk in ignorance, were fearful and timid, were ignorant of Vedas. Such persons could not think independently and were therefore unable to build the nation. Hence he rejects the opinion of such black sheep. He has advised the King to adjust according to circumstances. In other words he should be a diplomat. He should adopt one of the six measures as the occasion demands as suggested by Manu. "(1) Remaining passive (2) Marching to action (3) making peace with an enemy (4) declaring war against a wicked enemy (5) gaining victory by dividing his forces (6) seeking the protection of, or alliance with, a powerful king when a ruler is weak".<sup>81</sup>

### Qualifications of Members for the Political Assembly

Dayanand quotes a couplet of Manu which says, that the august office of the membership of the political Assembly should be filled only by persons who are well acquainted with three kinds of knowledge, who have elevated their mind through meditation, who are adept in the true system of Government, the science of Logic, the Divine Science which comprises of the knowledge of the nature, character and attributes of God. A member should have perfect control over the senses. He should always practise Yoga twice a day for it is necessary and will enable him to keep the people under control.<sup>82</sup>

He should, therefore, keep aloof from eighteen vices, as recounted in Manusmriti. Dayanand always produces logic in support of his view. A King addicted to such vices, proceeding from the love of pleasure, loses his dominion,

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81. Manu VII, 151-164-Satyarth Prakash p.126.

82. Speeches of Swami Dayanand-Tract.



riches and power and also his character, 'whilst one who is addicted to vices arising from anger may even lose his life'<sup>83</sup>.

Then Dayanand has advised the members and especially the King to shun from hunting and other such vices and to develop a high moral character.

### Qualifications of Ministers and Members of

#### Assemblies in General

A very simple act becomes difficult to be accomplished by a man who is single-handed. Likewise the administration of a country cannot be run by one man. He should, therefore, choose his associates, who will help him in this gigantic task. These are called ministers. Says Dayanand, "Let a King appoint seven or eight good, righteous and clever ministers who are natives of the country, are thoroughly conversant with the Vedas and the Shastras, are very brave and courageous, whose judgment seldom errs, who came from good families and are welltried men".<sup>84</sup> The Head of the State should seek the counsel of his learned team on every important affair, especially on matters of peace, war, defence etc. Here Dayanand advised the Head to abide by the decisions of the majority and do what was beneficial for him, as well as for the people.

Apart from ministers who should be strong, energetic, resolute, the other persons who are endowed with like virtues be appointed as high officers in the State. The Ambassador should also be selected from good lineage, and be endowed with the ability to read the heart of persons by their faces, and foretell circumstances, and be well versed in all the Shastras—branches of all knowledge. He should be a poli-

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83. Dayanand Saraswati: Satyarth Prakash, pp.114-115.

84. Ibid pp.116-117.



tician, a lover of his country, highly intelligent, and adopt himself to the manners and customs of different countries.<sup>85</sup>

### Functions of Ministers and other High Officials

"The power to enforce the law should be vested in a Minister whose duty is to watch that the law is administered justly, the treasury and other affairs of the state should be placed under the supervision of the King, peace and war under that of the Ambassador, and everything under the control of the Assembly".<sup>86</sup>

A minister must have completed his studies in the order of 'Brahmcharya' and having done so, should be married with a beautiful and charming lady who herself is well versed in the sacred lore.<sup>87</sup>

### Character of the Electorate

It has been described in this Chapter that Dayanand's King would be an elected one and to elect a King of the choice of Dayanand is only feasible when the electorate is itself just, honest, truthful and enlightened. While advising the electorate as to what kind of persons should be elected for the various Assemblies Dayanand asked to elect 'the most learned men as members of the Educational Assembly, most devout men, as members of the Religious Assembly and men of most praiseworthy character as members of the Legislative Assembly'.<sup>88</sup>

Dayanand has further advised the electorate to act subservient to the laws of the country, but only to those laws which promote the general well being of the people. During:

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85. Speeches of Dayanand-A Tract giving stray account of Dayanand's speeches.

86. Dayanand Saraswati: Satyarth Prakash, pp.116-117.

87. Ibid.

88. M.M.Seth: Saying and Precepts of Swami Dayanand Saraswati, p.19.



those days the laws of the British were in force which were not for promoting any general well-being. Dayanand might have indirectly hinted the people not to obey such laws of the British which were framed for their (British) own interest.

### Organisation of Administration

To attain the object and to give an efficient administration to the country, the King should have one administrative officer each for two, three, five and a hundred villages. He should keep there as many officials as he deems necessary to carry on the administration. The first official should head one village, 'a second one on ten such villages, a third one over twenty, a fourth one over such one hundred, and a fifth one over a thousand such villages'.<sup>89</sup>

It is clear that the system of having a Patwari in one village, a police station for every ten villages, a head police station over two such branch stations, a Tehsil over five such police stations, a district over ten such Tehsils and so on, has been borrowed from Manu. Dayanand had also in his mind the concept of an international organisation exercising a certain amount of overlordship over national sovereignties. Says Dayanand, "Let the Lord (i.e. the Administrator) of one town daily apprise the Lord of ten towns privately of all crimes committed within his jurisdiction and so on".<sup>90</sup> This report should reach the Lord of ten thousand and thence through him to the 'Assembly which governs the affairs of a hundred thousand townships and all such Assemblies to the Supreme International Assembly representing the whole world'.<sup>91</sup>

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89. Dayanand Saraswati: Satyarth Prakash, pp.121-122.

90. Ibid

91. Ibid



The King should appoint two presiding officials. The one should preside over the Assembly, and the other should tour all over the country and inspect the work of all the Magistrates and other officials. The president of the Assembly who is now-a-days called Speaker, and who is elected by the Assembly, was to be appointed by the King. Under the C. I. D. Department some burglars and robbers were also to be appointed. It is a psychological remedy to keep away the dacoits from wicked designs because responsibility will mend their manners to a great extent. Efficiency should be the criterion of promotion and gifts and not seniority.<sup>92</sup> An honest official should have enough to keep him in comfort and even to make him rich. 'Let an old official in consideration of his services be granted a pension equal to half his pay'.<sup>93</sup> The pension should not continue after the demise of the Government servant. But his children should be honoured, and given government appointments after having obtained majority.

### Concept of Military Administration

Dayanand is a democrat. He supports the rule of Law and to protect the law an efficient army is required. Hence he advises the Assemblies to take Military Councils and the Army into confidence. In his own words, 'let the three Assemblies, Military Councils and the Army harmoniously work together to carry on the Government of a country'.<sup>94</sup> But even the soldiers should be persons of character, and even in the battle field they should observe the rules of propriety they should never strike a man who is invalid nor one who is a mere spectator nor one who is wounded. As Dayanand aimed at the regeneration of the country, he wanted his soldiers to be brave and chivalrous and loyal to their

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92. Speeches of Dayanand-A Tract given stray account of Dayanand's speeches.

93. Dayanand Saraswati: Satyarth Prakash, pp,121-122.

94. Ibid. p. 109



master. He advises his soldiers not to run away from the battle field. 'All his good work is nullified by this act of cowardice. He alone wins laurels who fights faithfully'.<sup>95</sup>

The chief office of Commander-in-Chief of the forces should be held by a man who is well-versed in the knowledge of Vedas and Shastras, conversant with all the sciences and philosophies, devout, who has perfect control over their desires, passions, and possesses a noble character'.<sup>96</sup> The military should work in harmony with the Assemblies, and the Assemblies should be controlled by the people, who in their turn should be governed by the Assembly.

### Revenue Administration

Collection of revenue is one of the foremost functions of a State, and as no government can function without it, and no revenue is possible without taxes, Dayanand lays down certain injunctions for the King and the people as regards taxes. He asks the King to appoint persons who are trustworthy, possess a sound character, and do not molest the people for making money for themselves. In his own words, 'Let the King collect his revenue through honourable, trustworthy and accomplished men possessed of excellent character'.<sup>97</sup> But Dayanand does not give a free hand to the King to levy taxes. He says "Let the King in conjunction with the Assembly, after full consideration so levy taxes in his dominions, that they may be conducive to the happiness of both the rulers and the ruled".<sup>98</sup> Taxes should not be levied for extracting money from the people, but for a definite purpose, which should gladden both the Government and the people nor should the taxes be very heavy.

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95. Ibid pp. 119-120.

96. Speeches of Dayanand-A Tract giving stray accounts of Dayanands' speeches.

97. Dayanand Saraswati: Satyarth Prakash, pp.199-120.

98. Ibid p.124.



The revenue should be drawn little by little as the 'suckling calf and the bee take their food little by little'.<sup>99</sup> The income thus derived should be spent for the welfare of the people. The property of the subjects should remain safe. It is the Kings' duty to protect them from ruffians otherwise great will be his sufferings.

Pointing out to the rates of taxes, Dayanand says, Let the King take from trades-people and artisans one fiftieth part of their profit in silver and gold, and one sixth, one eighth, or one twelveth of agricultural produce, such as rice'.<sup>100</sup> To Dayanand's mind taxes can be taken in cash as well as in kind, but it should be taken in such a way that the peasants may not suffer from poverty. The condition of the peasants was miserable during those days. The British Government and the Princes levied taxes on them mercilessly. He raised his voice against salt tax, for which a regular campaign was started by Mahatma Gandhi long after. He produces logic in support of his argument. The king to his mind is the guardian of the people. 'The King should impose toll on all the ships and boats passing up and down sea, canals and rivers'.<sup>101</sup>

### Administration of Justice

The administration should be run in conformity with the Dharma Shastras. The judge is advised to observe the eternal law of justice, and decide the cases impartially 'where justice, having been wounded by injustice, approaches the Court, and no one extracts the dart, shot by injustice, from the wound, all the judges who constitute the bench should also be considered as wounded'.<sup>102</sup> Dayanand wishes the judges to be endowed with the same virtues as ministers,

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99. Ibid.

100. Speeches of Swami Dayanand-A Tract giving stray accounts of his speeches.

101. Ibid.



otherwise the consequences may be fatal. When injustice is perpetrated before the Judges, all the Judges in that Court should be considered as dead. Pointing out the importance of justice Dayanand says, "Justice being destroyed shall destroy the destroyer. Justice being protected shall protect the protector".<sup>103</sup> Justice alone is the true friend and will accompany even after death. 'Unadulterated justice will lead one to Moksha'.<sup>104</sup> Dayanand wanted to lessen litigation. He was not in favour of the way justice was administered in the courts, and advised the establishment of Panchayats.<sup>105</sup>

Dayanand laid out a comprehensive scheme to administer justice for His Highness Maharana Sajjan Singh of Udaipur, wherein he pointed out that the 'judge should try to know what the people have got in their hearts by studying their attitude and demeanour'.<sup>106</sup>

### Dayanand on Punishment

Dayanand is a strict disciplinarian. He can stand no nonsense. To his mind punishment must be inflicted on the wrong-doers otherwise there will be chaos in the country. The aim of punishment was to keep people steadfast in the path of virtue. Secondly, the infliction of punishment deters others from committing similar crimes. He sites an example of a community of one thousand persons. If each man is punished one pound each, the total punishment will be one thousand pounds. "When one man among this community is punished say hundred pounds and his punishment has prevented others from committing similar offences, the total punishment is ten times less than a thousand pounds".<sup>107</sup> Fitting punishm-

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102. Dayanand Saraswati: Satyarth Prakash, pp.132-133.

103. Ibid.

104. H.B Sarda: Life of Dayanand Saraswati, p.315.

105. Ibid p. 81.

106. Ibid p. 297.

107. Dayanand Saraswati: Satyarth Prakash. p.138.



ents should be inflicted on those who falsify their speeches. Dayanand lays down different kind of punishments for different falsifications. The amount should vary with the financial conditions of the offender. No unjust punishment should be inflicted on any one. Dayanand is a Godfearing man. Hence he observes everything through religiosity. Unjust punishment 'will cause great misery and intense suffering even after death'.<sup>108</sup> The guilty should always be punished. If he goes unpunished, that too is sinful. He has laid down several kinds of punishment e. g., gentle admonition, harsh reproof, fine and corporal punishment e.g. flogging and caning, or imprisonment or death penalty. Dayanand was so strongly determined to root out crimes that he even recommended the removal of the limb through which the offence was committed. No partiality should be observed in inflicting the punishment. The judge should not show partiality even to his father, wife or son.

The higher the office the greater the punishment, was the motto of Dayanand: 'where an ordinary man would be fined one penny, a King shall be fined a thousand i. e. punishment inflicted on a King should be a thousand times heavier than that of an ordinary man'.<sup>109</sup> He was a staunch believer in equality. The Kings' minister should be punished eight hundred times and so on. Dayanand advances argument in support of his plea. 'As a lion required a severer punishment than a goat to be well-broken, similarly to the rulers (from the highest officials-the King—to the meanest servant of the state) require heavier punishment than ordinary people'.<sup>110</sup>

A man in higher office is expected to be more corrupt than a man out of. "All power corrupts and absolute power

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108. Ibid. p. 136

109. Ibid. p. 137

110. Speeches of Swami Dayanand-A Tract giving stray accounts of his speeches,



corrupts absolutely'—this dictum of Lord Action seems to have been accepted by Dayanand. Hence he is of the view that 'the greater his reputation and influence, the heavier his punishment should be'.<sup>111</sup>

Infliction of punishment is necessary to the offender otherwise the King will incur displeasure. There will be anarchy and confusion. No misconduct of any kind should be tolerated. 'Should a wife out of her family pride desert her husband and misconduct herself, let the King condemn her to be devoured by dogs before all men and women. Should a husband give up his wife and misconduct himself with the other ladies, he should be publicly burnt alive'.<sup>112</sup>

### **His Concept of Democracy**

Swamiji never believed in brute majority. He believed in democracy but he gave importance to character. His attachment to democracy is proved in two ways. Firstly, the organisation of the Samaj founded by him was to be based on election. From bottom to the top the office bearers were elected. 'The introduction of the principle of election was a revolutionary step in the Hindu religious system. The authority of the Brahman class in Hindu society is based on traditional sentiments. But in the Arya Samaj, authority, in a socio-religious body, was made a function of election'.<sup>113</sup> Secondly, he wished to invest the absolute power not in the king but in the three bodies—the Educational Assembly, the Religious Assembly and the Political Assembly. 'These bodies were to adhere to the concept of checks and balances'.<sup>114</sup>

### **His Views on Resistance**

Dayanand was a Satyagrahi like Gandhiji, though in a different way. When he was ordered by His Highness

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111. Ibid.

112. Ibid.

113. V.P.Varma: Modern Indian Political Thought, p.67.

114. Ibid.



Kishangarh to leave his state, he refused to obey.<sup>115</sup> He expressed that he could not give up truth out of fear of the threats of the people, nor did he fear jail for the cause of truth.<sup>116</sup> Though Swamiji never adhered to the principle of non-violence, nevertheless in his personal life, he several times forgave wicked men who tried to harm him physically. But he 'was a realist and hence he thought that no society or polity could be built on absolute adherence to the creed of 'Ahimsa'.<sup>117</sup> Temperamentally he was against injustice. He sanctioned every kind of protest for the redress of the peoples' grievances "beginning from verbal appeals, and ending in armed revolts of Non-Cooperation, but every single item of the practical programme also is suggested by Dayanand in his books. He was both a co-operator and a non-cooperator."<sup>118</sup>

### Dayanand and the Indian Constitution

After a study of Dayanand's thought made in the foregoing pages, we find that his ideas were much ahead of his times, not only in social and religious fields but also in regard to functions of the state—its representative character, the organisation of the government, the removal of untouchability, the fundamental rights of man, and, the need of national language, free and compulsory education etc. It is interesting that our Constitution has incorporated these objectives to a considerable degree, which is a tribute to Swamiji's foresight and his sagacity. If there are certain aspects which he never thought of, and he did not go into minute details of the organisation of the executive and legislature, it is because there was no need of it during those days. Dayanand was

115. D.N.Mukhopadhyaya: Life of Maharishi Dayanand, p.85.

116. Speeches of Swami Dayanand. A Treatise giving stray accounts of Dayanand's Speeches.

117. V.P.Verma: Modern Indian Political Thought, p.69.

118. Some opinions about Dayanand-A Pamphlet available at Arya Samaj, Jaipur.



not a political theorist by profession nor professed to be an expert in it. He was a prophet of the times to come who scattered his precious ideals to be worked upon by the generations to come.

### Some General Observations

Dayanand had firm faith in Vedas and Shastras. The Government carried out according to the injunctions of these books was the Aryan system of Government. He considered this type of Government to be the best and superior to all the systems that had been and will be in future, as no system could exist without having for its basis the Aryan System of Government. In his own words, "All other systems of Government that prevail at present or shall prevail, have and will have for their basis the Aryan System of Government".<sup>119</sup> Even the laws have been provided in the Vedic text. Swamiji quotes the authority of Manu, "Let the Parliament composed of profound scholars frame such laws as are just and beneficial to the rulers and the ruled".<sup>120</sup>

Swamiji wished his country to get rid of British rule but still he appreciated one result of the British rule that it permitted freedom to expose the failing of their religions. In his own words, "If you expel the English, then, no later than tomorrow, you and I and everyone who rises against idol worship will have our throats cut like mere sheep".<sup>121</sup>

Swamiji held the defects of Indian character to be responsible for his motherland's degeneration. "In place of listlessness, quiet, passivity, inertia, and resignation to fate, Dayanand taught the supremacy of energy, strength,

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119. Dayanand Saraswati: Satyarth Prakash 32nd Edition, p.139.

120. Ibid.

121. H.P.Blavetsky: From the Caves and Jungles of Hindustan, p.15.



fervour and a dynamic sense of responsibility.”<sup>122</sup> He frankly stated that the British rulers in India had superior social efficiency, enterprise, public spirit, obedience to authority, and he urged upon the necessity of the upliftment of the character of his countrymen. “To end the distressing disunion of India, and to make India socially one, Dayanand wanted to eliminate the differences of caste and class; to make it religiously one, he wanted to substitute his Aryan for all other religions; to make it nationally one, he was led to emancipate it from foreign rule”.<sup>123</sup>

Dayanand was bold and fearless. “Only fearlessness in its political shape, becomes the force which stands against oppressions of despotic imperialism. Fearlessness is the basis of a consciousness of human right”.<sup>124</sup> His conception of man is of a person “bent on vindicating justice and truth and unbent in the face of the most powerful strongholds of tyranny”.<sup>125</sup> Dayanand was attached to freedom. He “heralded the intellectual freedom of the human mind by subjecting the sacerdotal literature of the different religions to an independent and vigorous criticism”.<sup>126</sup> He did not defend the falsehood of his own religion. Hence Jayaswal says, “In the nineteenth century there was nowhere else such a powerful teacher of monotheism, such a preacher of the unity of man, such a successful crusader against capitalism in spirituality”.<sup>127</sup>

Dayanand condemned everything anti-Vedic. He believed in the superiority of Divine Law. He seemed to be

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122. T.P.Verma: Modern Indian Political Thought, p.59.

123. Cf Zacharias: *Renascent India*, p.38.

124. V.P.Verma: Modern Indian Political Thought, p.61,

125. Ibid.

126. Ibid.

127. Article by K. P. Jayaswal in *Dayanand Commemoration Volume*, pp. 162-162.



anarchist accepting only the authority of God and not of any temporal power. In his own words, "We are the subjects of the Lord of Universe—the king of kings. He is true king and we are all his humble servants".<sup>128</sup> Swamiji believed in the revival of Vedicism in India. But his vision was not confined only to the boundaries of his own country. He claimed that though he was born in Aryavarta he stood for the liberation of whole mankind. Thus we find; traces of humanist universalism also in Dayanand's teachings'.<sup>129</sup> He wrote "The primary object of Samaj is to do good to the whole world by bettering the physical, spiritual and social condition of humanity".<sup>130</sup> He also wrote ; 'Accept truth wherever found and reject untruth wherever met with'.<sup>131</sup> He believed in a religion based on universal principles. Thus, Dayanand was a "great champion of the concept of world brotherhood. But his internationalism did not visualise any idea of the political federation of the nations of the world. It was the romantic internationalism of a preacher and prophet who dreamt of the dawn of a day when the entire world would adhere to the teachings of the Vedas".<sup>132</sup>

### **Dayanand's place in Indian Political Thought**

Though Dayanand was not a political philosopher in the strict sense of the term, yet he is entitled to consideration among the galaxy of political thinkers. He furthered the cause of democracy in India, both in theory and practice. He raised the voice of Swarajya and condemned foreign rule. He not only taught the supremacy of Swarajya, but also fostered the growth of Indian nationalism by the impetus he

128. Dayanand Saraswati: Rigvedadi Bhausa Bhumika, p.329.

129. V.P.Verma: Modern Indian Political Thought, p.70.

130. D.N.Mukhopadhyaya: Life of Maharshi Dayanand, p 423.

131. Vide his advice to Maharaja of Jodhpur-Bhagwat Dutt (Editor): Letters & Advertisements of Rishi Dayanand Saraswati, 1st Edition p.467.

132. V.P.Verma: Modern Indian Political Thought, p.70.



gave to the movement for a national language. Though a Sanskrit scholar, he was the first man who started writing commentaries on the Vedas in Hindi. He was the originator of Swadeshi movement. He advocated the idea of the villages integrally connected with the administrative mechanism. There have been different interpretations of the public career of Swamiji. One school regards him as a champion of Hindu solidarity and an opponent of Islam and Christianity. The other school would regard him a Vedic universalist, who dreamt to spread the Vedic religion in the world, and mainly concerned with the interests of the Hindu community. But there is no evidence to show that he was opposed to the political and economic intersets of the Muslim or the Christian communities. He opposed only the irrational sentiments contained in the various scriptures of the world. It is true that the teachings of Swamiji had strengthened the Hindus to a great extent. but he himself did never think in terms of Hindu Sangathan as opposed to the interests of the other communities especially Muslims and Christians.

But it is largely true that Swamiji did not stand for a comprehensive approach on Indian nationalism as we understand it today. His entire religious and political thinking were based on Hindu scriptures, and his influence was also generally confined to Hindu sections only. There is also no dispute over the points that the Muslim sections adopted an attitude of hostility against him. But the Hindu nationalism which received impetus from the teachings of Swamiji remained the dominant element in Indian nationalism.<sup>133</sup>

Dayanand widely differed in his political thought from the other reformers of the 19th and 20th centuries. Raja Ram Mohan Roy deemed the British rule in India as a bless-

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133. Hence even if Dayanand stood for Hindu Solidarity, the was strengthening Indian nationalism because if the Hindus could become organised they could fight the British political power'.-Ibid p.73.



ing. In his own words, "Among other objects, in our solemn devotion, we frequently offer up our humble thanks to God, for the blessings of British rule in India and sincerely pray that it may continue in its beneficent operation for centuries to come".<sup>134</sup> Romain Rolland says, "Far from desiring the expulsion of England from India, Ram Mohan wished her to be established there in such a way that her blood, her gold and her thought would intermingle with the Indian....."<sup>135</sup> Kesab Chandra Sen also held the same view. Says Keshab, "Nevertheless the contact of England with India was providential and not a mere accident. If we look beneath the surface we cannot fail to see the wise and beneficent arrangements of Divine economy. I do most devoutly believe that it was for the definite purpose of helping this country that the English were commissioned and deputed to come and rule here".<sup>136</sup> On the other hand, we find a close similarity between the political views of Dayanand and Ranade. Dayanand laid stress on social reforms as a pre-requisite to the political reforms. Ranade also held that politics and social reform could not be separated. As says M. N. Roy, The patriotism of Ranade and his co-workers was revolutionary..... Based on social foundations of a higher order, the British power was not to be shaken till the people of India would be stirred up by progressive ideals".<sup>137</sup> Ranade also accepted the authority of Shastras. But still Ranade was a believer in the blessings of British rule for India. As says Dr. Verma, "He (Ranade) regarded the British rule over India as being a part of beneficent divine dispensation".<sup>138</sup>

Ranade's concept regarding British rule under-went transformation during the time of Tilak. Like Dayanand,

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134. Works of Ram Mohan Roy, Calcutta, Brahmo Samaj 1928, Vol.I p. 222.  
 135. Romain Rolland : The Life of Ram Krishna, p. 107.  
 136. Keshab Chandra Sen "England and India"-A lecture delivered on Wednesday February 2, 1870, Lectures in India, p.127.  
 137. M.N.Roy: India in Transition, p.177.  
 138. V.P.Verma. Modern Indian Political Thought, p.226.



Tilak was also a Sanskrit scholar. Tilak was not a social reformer. Dayanand was a revolutionary in this field. Tilak's main task was political, Dayanand's main objective was religious and social reform of the Hindu society. Dayanand did not take up any political cause directly. He wanted to purge the country of all sorts of social, religious, and economic evils as a pre-requisite to the attainment of Swarajya. Tilak wanted Swarajya as pre-requisite to the eradication of social and religious evils. Both Dayanand and Tilak were staunch believers in the Vedas. But Tilak stopped short at Gita. He roused the spirit of nationalism by quoting couplets of the Gita and interpreting them in his own way. Dayanand never talked of anything apart from Vedas. He always cried 'Back to the Vedas'. Both Dayanand and Tilak were successful in carrying the nationalist movement to the masses. Like Dayanand, Tilak also held that "To bring in the mass of the people, to found the greatness of the future on the greatness of the past, to infuse Indian politics with Indian religious fervour and spirituality are the indispensable conditions for a great and powerful political awakening in India".<sup>139</sup>

In some respects, Dayanand can be called a precursor of Gandhi. There was similarity between them in a number of things. Gandhiji carried forward the various movements started by Dayanand. In the matter of advocating Hindi as national language Swamiji went even farther than Gandhiji. Whereas Gandhiji continued to use Gujrati, both in speech and writing with his Gujrati relatives and friends, Dayanand gave up the use of Gujrati altogether and carried on all his activities through Hindi. Both were lovers of Ahimsa, but whereas Gandhiji did not approve of any punishment even

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139. Sri Aurobindo: Bankim-Tilak-Dayanand, 2nd edition 1947, p.20.



to wrong-doers, Swamiji sanctioned severest punishment to them. Gandhiji discarded violence in all fields including political, Dayanand recognised the principle of Ahimsa as taught by Indian seers who did not wholly condemn violence. As Lord Krishna asks Arjun in Gita to combat and destroy evil, so does Dayanand calls on people to resist evil. Both were Satyagrahis. Dayanand said, "It is not shameful to go to jail for the cause of truth".<sup>140</sup> But like Gandhiji, Swamiji did not advocate any theory of Satyagraha, nor did he make Satyagraha a political weapon. Both were advocates of Swadeshi but Gandhiji made Swadeshi a country-wide movement.

Both wanted social reforms as pre-requisite to political reforms. Both were protagonists of purity in character. But whereas Gandhiji devoted himself chiefly to freeing the country from the thralldom of Britain; Dayanand engaged himself chiefly to liberate people from all sorts of superstitions and ignorance. By breaking their fetters and resuscitating to them the truth of the Vedas, Dayanand attempted to make them physically, intellectually, and spiritually strong, thereby enabling them to achieve political independence. We can see that Dayanand prepared the ground for Gandhiji, and that while Gandhiji has been universally acknowledged as the father of the nation, Shri A.A. Aiyangar, the former speaker of the Indian Parliament described Dayanand as "the grandfather of the nation".<sup>141</sup>

Gandhiji has described his views on various subjects of fundamental importance in political theory e. g. the state, socialism, Marxism etc. Hence he can be described as a political thinker. Dayanand was not a political thinker

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140. Speeches of Swami Dayanand-A Tract giving stray accounts of Dayanand's Speeches.

141. 'Nav Bharat Times, of 13-9-61.



in the strict sense of the term. But he was the first in modern India to raise the voice of Swarajya. The movement founded by him provided to this country numerous political leaders like Lala Lajpat Rai, Shradhanand and Bhai Parmanand. Hence he can be described as the arch prophet of nationalism in India, and thus he has an important place among the modern Indian political thinkers.







## CHAPTER VII

**Political Thought After Dayanand (1883-1947)**

After the death of Dayanand, the active workers and leaders of the Samaj were Lala Lajpat Rai, Swami Shraddhanand, L. Hansraj and Bhai Parmanand. They were zealous and honest workers. They followed the lines shown by Dayanand, and did not evince any special originality in their political thought. Swami Shraddhanand was a great social reformer and also a close associate of Gandhiji in the freedom struggle. Lajpat Rai was one of the foremost leaders of the Indian National Congress. Lala Hansraj was the very life of the D.A.V. College, Lahore and an active worker of Shuddhi. But he can hardly be regarded as a political thinker. Bhai Parmanand was a man of revolutionary character, and was even sentenced to death, but the sentence was commuted by the Viceroy to life imprisonment. These three personalities were among those who spearheaded the country's politics in one way or the other.<sup>1</sup>

**Swami Shraddhanand (1857-1926)**

Shraddhanand was born in 1857 at Talwan, in the District of Jullundur.<sup>2</sup> His father Lala Nanak Chand served the British Government during the military upsurge of 1857. As

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1. As regards the material for the political thought of Swami Shraddhanand, we could not get the complete files of "Arjun", a daily paper founded by him. We could get a few books written by his son Indravidya Vachaspati, "Arya Directory" his biography and a manuscript etc. As regards Lala Lajpat Rai's thought practically all the books written by him were studied. We could also get a few files of 'Bande-Matram' and 'The people'. But the files of both these papers which have been consulted do not reflect his political thought. As regards Bhai Parmanand's thought we could read all his books and files of 'Hindu' and 'Hindu Outlook'.
  2. Swami Shraddhanand : Kalyan Marg Ka Pathik, p. 1.



a reward he was put up as Kotwal in U.P.. The original name of Shraddhanand was Brahaspati later Munshi Ram.<sup>3</sup> He was educated at Banaras. He was a precocious child and passed his Matriculation at a very early age. He was married in 1878. During this period he came into contact with Dayanand. The effect of Dayanand's teachings on Munshi Ram was, that he left eating meat and drinking wine. He rose in his official career to be a Mukhtyar, but, he was devoting more and more of his time in the dissemination of Vedic knowledge. We have described in details his contribution to the cause of spreading the Vedic Education. Later he also joined Gandhiji and advocated the cause of Swarajya.

His political thought, like that of Dayanand, was rooted in religion. The term religion had a wide meaning for him, Till 1918, the Arya Samajists had not taken any direct part in the struggle for Swarajya along with the Congress. It was because of Shraddhanand's attitude towards the Congress that the Arya Samajists were drawn to the political movement. As Shraddhanand was the most influential man in the Arya Samaj the other Arya Samajists followed suit. Upto the year 1914 Shraddhanand was one of the protagonists of British rule in India. He writes, "The spread of Arya Samaj is possible only in the British regime. Being British subject we should be thankful to the British Government".<sup>4</sup> Under his leadership the International Aryan League welcomed Lord Harding in 1913. But after the deportation of Lalaji, his thought under-went some transformation. He rebuked a few Arya Samajists who proposed to erect a memorial of the Lt. Governor of Punjab.<sup>5</sup>

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3. Satya Deva Vidyalankar : Swami Shraddhanand 1933, Ch.III

4. Pt. Harishchandra Vidyalankar: Dharamveer Swami Shraddhanand (Hindi) Smt. 2011 (1954) p. 21. Sarvadeshik Prakashan.

5. Ibid.



Shraddhanand did not give priority to political freedom but to the development of character.<sup>6</sup> To his mind control of the senses was necessary to attain Swarajya. He enjoined motiveless service. He believed Congress as standing on foundations of irreligion, and hence, believed, that the Swarajya attained through Congress would not prove fruitful.<sup>7</sup> He wanted a group of such persons,, to whose mind cheating even to the enemy was as sinful as cheating to a friend, and who would not forsake the path of justice for fear of death. In order to bring Raja and Praja to the right path, only ten such people were required.<sup>8</sup> To his mind such persons were not available in the country, and hence the programme to attain Swarajya had to be postponed for fifty years.

Liberals he characterised as 'Bhiksharthi' i.e. who are in the habit of begging, and the extremists as 'Sukharthi' i. e. one who aspires after happiness. Shradhanand firmly held that Swarajya could be attained only through our own capacity and not by demanding from the Government.

### Circumstances leading Shraddhanand to join the freedom struggle

Shraddhanand considered Swaraj to be the first principle of the fundamental rights.<sup>9</sup> He considered the freedom

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6. Shaddhanand held that moral character alone would lead us to Swarajya. The British too are ruling India on account of being morally superior. "They (British) are ruling over us not because they are immaculate and sinless angels but because they are morally superior to us"—Vedic Magazine Vol. 3 No. 1, pp. 56-57. He again says, "Mohammedans were politically dominant in India, not because they were fanatics, but because there was a greater amount of social efficiency in their community, because they were less superstitious, because their faith was more manly, because they were more truthful".=The Vedic Magazine Vol. No. 3—Arya Samaj and its Detractors, p. 129.
  7. Indravidya Vachaspati : Arya Samaj Ka Itihas Part II, p. 109.
  8. Ibid.
  9. Pt. Harishchandra Vidyalkar: Dharamveer Swami Shraddhanand p. 21



struggle to be the religious battle. To become a patriot it was necessary, according to him, for one to be righteous. A characterless man could never be a patriot. He writes, "The country should be protected from the love of politicals, if the word Swadesh is taken to mean only the sacred soil of Aryavarta. Having controlled all the senses on this land and to liberate the soul is the attainment of Swarajya".<sup>10</sup> The freedom struggle was to him more religious than political. He wished a change of heart on the part of the Government and, therefore, devoted half an hour praying to God for the purpose, during the freedom struggle in 1919.<sup>11</sup> Shradhanand had written regarding the non-cooperation movement of Gandhiji, "Disagreeing as I do with Mahatma Gandhi in several details of non-violent non-cooperation (non-violence in thought, word and deed being, in my opinion, the essence of the whole movement) and strongly deprecating his temerity in giving authoritative expression to his personal views on the principles of Hindu religion without having studied its gospels in original, I have still worked with him because it is his movement alone in which lies, in my opinion, the salvation of our Motherland at the present moment".<sup>12</sup> He urged upon his co-workers in Arya Samaj the necessity of entering into the freedom struggle started by Gandhiji.<sup>13</sup>

### Differences with Congress

Shraddhanand participated in the agitation launched against the Rowlatt Act in March 1919. He was also a member of the Satyagrah Committee. But in May 1919 he resigned from the membership of that Committee. Gandhiji stopped the Satyagraha campaign as a result of some violence perpetrated against a few publicmen, Shraddhanand did not

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10. Ibid p. 22

11. Vide his speeches at Delhi on 7 March, 1919-Ibid.

12. Article by Shraddhanand 'Congress Enquiry Committee'-Published in the *Liberator*, Inside Congress, p'156.

13. Satya Deva Vidyalankar: Swami Shraddhanand, pp. 506-507.



approve of this idea of Gandhiji. To his mind it was impossible to control every citizen from taking recourse to violence. Moreover Gandhiji wanted to hand over the list of Satyagrahis to the police. Shraddhanand did not approve of it. He was also in favour of the Congress entering into Councils under the Mont-Ford Reform Scheme simply to intensify the constructive programme.<sup>14</sup> The Congress too was in favour of entering into Councils, but they were doing so as a reply to a challenge thrown out by the then British Premier that 'a good deal will depend upon the kind of representatives chosen at the next elections'.<sup>15</sup> Shraddhanand did not like. He wrote, "Personally, I am neither for entry into the Councils, nor for persisting in an idle threat of launching civil disobedience. My faith remains unshaken in the potentiality of the constructive programme alone to win Swarajya".<sup>16</sup> Shraddhanand also wrote, "I have all along been an ordinary member of the Congress, and have been advising every Hindu to join it as a member. Beyond that I have no ambition to go. My experience of the last six years and more has convinced me that it would be more useful to prepare single-minded, honest, God-fearing men for the future work of digesting real Swarajya when gained rather than waste my time after the mirage of so-called Swaraja which even Mahatma Gandhi, (much less other leaders) is not able to define".<sup>17</sup> He considered the assurance of Gandhiji to get Swarajya within a year as silly and lacking in foresight.<sup>18</sup> He wished to rid India of all evils, in order to disseminate Vedic religion in the whole world, which in turn would bring peace

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14. V. P. Varma : Modern Indian Political Thought, p. 449.

15. Shraddhanand's Article "Congress Enquiry Committee". Published in the Liberator, Inside Congress, p. 193.

16. Ibid p. 194.

17. Ibid pp. 197-198.

18. Pt. Harishchandra Vidyalankar : Dharmveer Swami Shaddhanand p. 27.



throughout the globe. He outlined his own scheme for the attainment of Swarajya.<sup>19</sup>

### His Concept of Hindu Muslim Unity

On 4th April 1919 Shraddhanand requested Hindus and Muslims at Jama Masjid to be united. Prior to his speech, he read Vedic Mantras. His oration affected the people so much that the crowds raised slogans 'Hindu-Musalman ki Jaya'.<sup>20</sup> With effect from 30th March to 18th April, 1919 "Delhi represented a spectacle of Ram Rajya—no theft or dacoity, no clash, no incident of pick-pocketing and no cow slaughter took place because of the dynamic personality of Shraddhanand".<sup>21</sup>

He was not happy with the activities of Muslims relating to Shuddhi. He marked with care the protest of the Nationalist Muslims like Maulana Hasrat Mohani on the proposal seeking the condemnation of Mopla happenings in 1921 at Ahmedabad Congress.<sup>22</sup> He felt with some pain the aggressive mode of Muslims proclaiming jehad at Khilafat Conferences.<sup>23</sup> In December 1923 when, in order to quench the communal riots, he was pressed to stop the Shuddhi of Malkana Rajputs

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19. Shraddhanand gave a four point scheme for the attainment of Swarajya. "(1) Indian unity, bringing Hindus, Mohammedans, Sikhs, Christians etc. on a common platform and the adjustment of their differences by United Panchayats; (2) popularizing the use of Swadeshi made things; (3) the introduction of Hindusthani as a national language and (4) the development of a national system of education independent of the present Government university system".—'Inside Congress' p. 97—This scheme was adumbrated in his letter of resignation from the Satyagrah Committee on May 2, 1919—V. P. Verma: Modern Indian Political Thought, p. 454.

20. 'Autobiography' by Jawahar Lal Nehru, p. 160.

21. Harishchandra Vidyalkar: Dharmveer Swami Shraddhanand, p. 23.

22. Lectures of Swami Shraddhanand—A Manuscript available with Indravidya Vachaspati.

23. Ibid,



he said, "If all the Muslim workers leave that place, I, too advise the Shuddhi Sabha to call back the workers, and if the Sabha did not abide by my request, I shall sever links with it".<sup>24</sup> The Muslims never agreed to call back their preachers even when Maulana Mohammed Ali prayed to Ulemas by placing his cap on their shoes.<sup>25</sup> In 1924 the riots again took place at Delhi. Gandhiji blamed Arya Samaj for these riots, criticised Satyarth Prakash, and among leaders, particularly Shraddhanand, and spoke in highly appreciative terms about the Qoran.<sup>26</sup> Shraddhanand held Congress to be communal and responsible for the bitterness in Hindu-Muslim relations. In 1926 when the elections for Imperial Council were held, Shraddhanand never agreed to render any help to Lala Lajpat Rai and Madan Mohan Malviya in the name of Hindu welfare who had formed the Nationalist Party. It can, therefore, be assumed that Shraddhanand wanted Hindu-Muslim unity but not at the cost of Hindu interests, and held Congress as communal. He held, "On Hindu Muslim unity depends the future well being of India".<sup>27</sup>

### His View on Civil Disobedience

Shardhanand had firm faith in constructive programme, but he did not associate it with the civil disobedience movement.

To him the constructive programme and the civil disobedience were two separate things, and if civil disobedience movement was stopped, the constructive programme was in itself enough to lead the country to Swarajya. But if at

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24. Indravidya Vachaspati : My father, Smt. 2013, p. 263.

25. Ibid.

26. Ibid pp. 263-265.

27. Vide his telegram to Bhartiya Rashtriya Mahasabha-Ibid p. 287.



all the civil disobedience movement was launched, it should be launched simultaneously in all the provinces of India. It should never be stopped on account of any violence committed by any person or body of persons outside the Congress organisation. "The Congress should on no account stop its work of civil disobedience when once launched.... The Non-cooperation movement had produced wonderful self-consciousness in the nation, and had achieved within a year and a half the work of half a century".<sup>28</sup> But Shradhdhanand was deadly against the individual civil disobedience. Anyway, Shradhdhanand respected Gandhiji and joined the non-cooperation movement. But even then he always preferred constructive programme to civil disobedience. "If the faith in the constructive programme could, somehow, be injected, there would be no necessity of knocking at the doors of the Councils, and the movement would become so effective, that the bureaucracy would be driven to bay in no time, and a decisive battle fought".<sup>29</sup>

### Swami Shraddhanand: A Resume

Swami Shraddhanand was a keen patriot. He had faith in the cultural superiority of ancient India. He also earnestly believed in the teaching of Swami Dayanand. He held that India could be regenerated by the moral upliftment of the people. 'In his address at the Amritsar Congress, he quoted a Sanskrit couplet. which urges the conquest of anger, evil, niggardliness and untruth by love, good, charity and truth'.<sup>30</sup> He incorporated moral virtues in politics. He wrote, "I was preaching not only the strict practices of 'ahimsa' and 'satya' but of other virtues also as described in the Yamas and Niyamas. I always laid special stress on the observance of the

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28. Shraddhanand's article "Congress Enquiry Committee", Published in the *Liberator*, Inside Congress, pp. 190-192.

29. *Ibid.*

30. V. P. Verma : *Modern Indian Political Thought*, p. 448.



rules of Brahmacharya, and thought it to be the root of all virtue. My idea has been that the practice of Brahmacharya alone can put a stop to the present day struggle in the world. On taking the satyagrah vow, I sent round through the press a message to the satyagrahis in which the practice of Brahmacharya was enjoined as the condition of success".<sup>31</sup> Shradhdhanand believed in the technique of stayagraha. He regarded Rowlatt Act as an infringement of human liberty. As a Chairman of the reception committee of the Amritsar Congress in 1919, he delivered a speech in Hindi pleading for the moral foundations of political action. To him purity was the basis factor for the salvation of the country.

He was a believer in Hindu Muslim unity. To him "outwardly there was no friction (between the two communities), but he had noticed in all the provinces that in their hearts, the Hindu and the Mohammedan Communities have become suspicious of each other. One reason appeared to be that while the Mohammedans and Sikhs were organised among themselves, the Hindus, as a body, were disorganised".<sup>32</sup> To remedy this wrong Shradhdhanand suggested that the Hindu leaders lay more emphasis on Hindu Sanghathan, and the Muslims for the attainment of Swarajya, instead of Khilafat.

He wanted to eradicate untouchability root and branch. When he went to Bardoli, he was surprised to see no boys and girls of the depressed classes reading in national schools. This pained him, and thereafter he began to devote more time to redress the grievances of the untouchables. To him the Congress was doing nothing substantial for the cause of untouchables, and hence he broke from the Congress. Though Shradhdhanand was a political worker, yet he would not like

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31. Swami Shradhdhanand : Inside Congress' p. 94.

32. Ibid pp. 190-192.



the Arya Samaj to be called a political organisation. Shraddhanand was a lover of independence. To him the Swarajya meant an inner self control. Like Gandhi he stressed duties more than rights. He was a fearless fighter. Against the bayonets of the Gurkhas ready to fire on a procession demonstrated against the Rowlatt Act, Shraddhanand bared his chest. Gandhiji has described him 'the hero of heroes'.<sup>33</sup> Ramsay MacDonald wrote regarding him in 1913-14 in the London 'Daily Chronicle': "A tall magnificent figure bearing itself with commanding grace comes to meet us. A painter of the modern school would welcome it as a model for Christ, one of mediæval tastes would see in it a form of the Apostle Peter though a trifle tall and commanding for the fisherman".<sup>34</sup>

### Lala Lajpat Rai (1865-1928)

Lala Lajpat Rai was born on 28th January, 1865 at Jagraon in Punjab. His father Lala Radha Kishan was serving in Education Department. In 1880, three years before the death of Dayanand, he passed the High School Examination. He had become an active Arya Samajist even as a student of the Government College, Lahore. In 1886 he started practising at the Bar in Hissar after passing Law. His father Radha Kishan was an admirer of Sir Sayed Ahmed Khan, but when the views of Sir Sayed became pro-Muslim he published a letter against him in 'Kohinoor'. Lala Lajpat Rai had read Sir Sayed Ahmed's 'The Causes of the Mutiny'. He also used to read 'Social Reformer' and 'Aligarh Institute Gazette'. Lajpat Rai published some letters in the press criticising Sir Sayed's views effectively. 'The publication of these letters marked the entrance of Lalaji into politics'.<sup>35</sup> He joined the Congress and became one of its

33. Young India—January 13, 1927.

34. 'Daily Chronicle' London—V. P. Verma : Modern indian political Thought, p. 450.

35. Ibid p. 375.



prominent leaders. He spurred the cause of Swadeshi and Boycott.

### Political ideas of Lala Lajpat Rai

Lala Lajpat Rai was a keen fighter for Swarajya, yet he had a high opinion about the British Government. He gave credit to the British Government for its fairness in administration, and attributed the progress of the Arya Samaj for the same. In his own words, "The fact that Arya Samaj has spread so rapidly and extensively is an incontestable proof of the general fairness of British Government in India".<sup>36</sup>

To Lalaji's mind, an ambition for better thought and better life must be created in the minds of the people. Hence, it was essential to create dissatisfaction with the existing conditions in Hindu society.<sup>37</sup> Character building was essential to him, but "quietness, docility, resignation and obedience could not form it"<sup>38</sup> and the fostering of strength, initiative, power of rebellion and sense of responsibility was essential.

Lala Lajpat Rai stood 'between the Moderates and Revolutionaries'.<sup>39</sup> To his mind, the party which struggles for Swaraj, should not accept office as did the Moderates, as they were to carry out the policy of the government being a part and parcel of the government machinery. To put it in his own words, "It was one of the principles of national politics in every country, not to identify themselves with any government".<sup>40</sup> To emphasise further, "whatever might be

36. Lala Lajpat Rai : The Arya Samaj Ch. IV. p. 156.

37. Ibid p 254.

38. Ibid. p. 255.

39. Lala Lajpat Rai : Political Situation in India Lahore 1917, Introductory p. 1.

40. Speech of Lalaji delivered on 4 April 1921 at Marwari Vidyalaya Hall Bombay, Nationalists Vs Moderates—Upendra Publishing House 17, Narayan Medaty St.



his opinion about the way in which he has to attain the freedom of his country, one of the most important canons which he must always place before himself was that in no circumstances must he identify himself with the foreign machinery. And if he did it, then he lost his independence and merged himself into the bureaucracy".<sup>41</sup> The first canon of any nationalist party in whatever country it might be, was to dissociate itself from the government. The Moderates having accepted office have committed their own political suicide and also stood between us and freedom. An independent Indian must be hated rather than patted by a foreign bureaucracy, 'because the moment the bureaucracy patted him on the back he would begin to doubt his own sincerity'.<sup>42</sup> He again stresses the point in saying, "The idea was preposterous that they could accept office in a foreign government and still remain Nationalist. It was an absolutely fallacious idea".<sup>43</sup>

### His Concept of Government

To Lalaji's mind the government must be responsible to Indians, and the people of India must have voice in its constitution or in its renewal. "The Government of India is principally carried on in the interest of the British capitalists, and the British interests take precedence in the determination of Indian fiscal policy. It is a fact that India is governed by a bureaucracy, foreign in race, religion and nationality, that the Indians are treated as helots, unworthy of carrying arms and keeping and manufacturing them, that they are denied the benefits of free education, free press, and that they die in millions from famine, and epidemic and insanitary

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41. Ibid.

42. Ibid p. 11.

43. Ibid p. 54.



conditions, for want of adequate measures to protect them from the causes thereof".<sup>44</sup>

Defining the Government of India Lalaji says, "the civil and military servants recruited in England constitute the government of India"<sup>45</sup> The government of India is not responsible to Indian nation but at the same time they are not responsible even to the British nation. He writes, "The British nation and their representatives in Parliament exercise no control over the government of India, have neither the wish nor the time to do so. The services are self-contained and self controlled. They have in the course of the last sixty years evolved an ethical code of their own, which brooks no interference or control from without—which lays down the standards by which everything relating to the functions of government in India is judged".<sup>46</sup>

Describing the characteristics of a foreign government which truly applies to the British government in India, Lalaji holds that, the British government would not arrange for universal elementary education which might result in greater disaffection, they would never impart technical education as that would conflict with their industrial interests.<sup>47</sup> The people of India must remain ignorant, illiterate and industrially and commercially dependent because that benefits England and is for the advantage of the people.<sup>48</sup>

### His Concept of Democracy

Lalaji agrees with the definition of democracy as advanced by Abraham Lincoln, viz: "the government of the people,

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44. An open letter to the Right Honourable Edwin Samuel Montague, Secretary of State for India by Lala Lajpat Rai 1917, pp. 12-13.

45. Ibid, p, 14.

46. Ibid.

47. Lala Lajpat Rai : Political Situation in India, Lahore 1917, Introduction p, 36.

48. Ibid.



by the people and for the people".<sup>49</sup> He further clarifies the meaning of the word 'people'. To his mind the word people does not include all the people that inhabit some particular territory regardless of sex, creed, colour and race. If the 'people' is taken to mean all the people living in that particular area then Lalaji says, "we are afraid there is little democracy even in Europe and America today. Until recently half of the population was denied that right by virtue of economic status or to be more accurate, by lack of economic status considered necessary for the exercise of political power"<sup>50</sup>. The methods of election have but little concern with the nature of democratic institution. The peoples' right to express their will directly or indirectly in administration of public affairs is the main thing.

Democracy, 'is not a sum in addition. Democracy is not brute members; it is a genuine union of individuals'.<sup>51</sup> Democracy does not mean the majority rule. It does not rest on number but 'on the well grounded assumption that society is neither a collection of units, nor an organism, but a network of human relations'.<sup>52</sup> Explaining again how democracy can work out, he says, "Democracy is not worked out at the polling booths. It is the bringing forth of a genuine collective will, on to which every single being must contribute the whole of his complex life, as one in which every single being must express the whole at one point. Thus the essence of democracy is creative. The technique of democracy is the group organisation".<sup>53</sup>

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49. Lala Lajpat Rai : The Political Future of India—New York, Ch. II, 1919, p. 17.

50. Ibid.

51. Lala Lajpat Rai : Ideals of Non-Cooperation 1924, Other Essays, p. 16.

52. Ibid.

53. Ibid.



An autocratic system of government cannot provide happiness to the people, however benevolent it may be. Here Lalaji to some extent agrees with Dayanand who says, "that a foreign government—kind and beneficent—cannot render the people perfectly happy".<sup>54</sup> Lalaji again says, "An absolute government is an anachronism, but when it is foreign, it is doubly so".<sup>55</sup> To bring out the best in the people not for their own happiness, but also for that of mankind, it is essential that the people should be free to develop on their own lines, manage their own affairs, evolve their own life, subject only to such restrictions as "the general interests of humanity demand ; and subject to such guidance as better placed and more experienced people of the earth can furnish".<sup>56</sup> Applying all these characteristics to the British Government in India and its constitution, Lalaji derives the conclusion that 'the present constitution of the government of India is viciously autocratic, bureaucratic, antiquated and unsatisfying'.<sup>57</sup> He deplores the neglect of education and industries. To remedy the wrong it is necessary to 'introduce an element of responsibility in the Government of India'.<sup>58</sup>

The existence of illiteracy, poverty are not the bar to the inauguration of responsible government in the country. The chiefs of Native States should endeavour to readjust the Treaty made by them with the British Government to grant their subjects real power in the modern democratic spirit even if their (rulers') autocracy and power suffers some diminution.<sup>59</sup>

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54. Dayanand Saraswati : Satyarth Prakash Ch. VIII, p. 185.

55. Lala Lajpat Rai : The Political Future of India, Ch. V, p. 40.

56. Ibid.

57. Ibid, Preface P. VI.

58. Ibid.

59. Ibid Ch. IX, p. 109.



## On Obstacles in India's Political Development

The greatest obstacle in India's political development is lack of education and economic bondage. Lalaji says, "Economic bondage is the worst of all bondages".<sup>60</sup> But only economic independence would not do. Education, too, plays a predominant role in the political development of the nation "In any struggle between nations, the silver bullets alone will not do unless there are brains and bodies to use them. but the latter without the former are helpless".<sup>61</sup> It is, therefore, very necessary that the government of India should make sufficient provisions "under proper guarantees for the uplift of Indian masses, both educationally and economically".<sup>62</sup>

To make such an uplift feasible India must have fiscal autonomy. Lalaji is not in agreement with Gokhale who says that 'In financial matters the Government of India should be freed from the control of the Secretary of State'<sup>63</sup>, as the Government of India had a standing majority of non-Indians and 'so long as the final taxing power is in the hands of non-Indians, it is futile to expect that the financial interests of India can be sufficiently protected'.<sup>64</sup> Lalaji also objects to the wide disparity in the pay scale of an I. C. S. Officer and that of a peon on grounds of human needs being the same.

## His Concept of Local Self Government

Lalaji finds an abrupt change with that of the olden times i. e. in pre-British days. Hence to his mind it was impossible to revive the village Panchayats. Lalaji advances

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60. Ibid Ch. XI, p. 136.

61. Ibid.

62. An Open letter to the Right Honourable Edwin Samuel Montague. Secretary of State for India by Lajpat Rai, pp. 18-19.

63. Ibid.

64. Ibid.



an argument of his own. "The old Panchayats being outcome of the old conditions of life were ruled by moral forces which have been weakened to a great extent".<sup>65</sup> He again stresses the point. "The village industries have been ruined never to be revived again. The days of Cottage Industries are gone, most probably for ever. The administration of justice cannot be placed in old conditions. With the changed conditions, with greater freedom of movement, it is impossible to restore the village councils to their old position".<sup>66</sup> The work of sanitation can be entrusted to village councils and they should represent the village in its relations with outside life. To make local self government in village and Taluks a reality, the burden of the ryot must be reduced, the share of the landlord must be restricted and the government should leave a decent margin for the peasant to lead a life of comfort. To make such a life possible, the land tax be reduced. The Government of India and the Provincial governments were advised not to squeeze everything from the people in the shape of taxes, and spend on Army and other foreign agencies, as on paying the interest on foreign investments nothing is left for local bodies.

Self-government in India cannot come from below. The government of India must show the way to local bodies, and make it feasible for them to inaugurate effective self-government by democratising itself 'in order to tackle the question of revenues and the cost of administration'.<sup>67</sup>

He wanted the Local bodies (District, Town and Village) to be armed with sufficient powers to make local-self government effective. which cannot be done 'unless the constitution of the Federal and Provincial Governments is so far democratised as to make it possible for the representatives of the

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65. Ibid pp. 29-30.

66, Ibid.

67. Ibid.



people to lay down a fiscal policy, which will enable them to shoulder the Imperial, the Federal and the Provincial liabilities, and yet leave sufficient margin for local bodies for local needs'.<sup>68</sup>

### Views on Administration

Lala Lajpat Rai objected to the permanency of the officials in English civil service. These officials have only the experience of routine administration, and not common-sense and imagination, which to his mind, were the essential virtues in a successful head of the department. It was still more objectionable for the Secretary of State and his Council to take decisions on their advice. Lalaji also objected to the veto power of the Viceroy. He says, "In India the viceroy can over-rule a decision of his Council, and is, in fact, an absolute monarch; a despot, though a benevolent one".<sup>69</sup> The Legislature must be made responsible to the people of India.<sup>70</sup>

### On Non-cooperation

"Absolute non-cooperation with a defacto Government is an impossibility for a party, which aims at achieving its object by peaceful and legitimate means".<sup>71</sup> But still he holds that non-cooperation programme can be made a success to some extent by creating national will and conscience among the people, the close relationship of Indian National Congress with the village committees, towns, cities and provinces, by Hindu Muslim unity, and by the manufacture of Khaddar, and by the establishment of national institutions and universities. Lalaji presided over the session of the Congress in September 1920 at Calcutta where the resolution

68. Ibid.

69. Ibid p. 7.

70. Nationalists Vs Moderates (Lajpat Rai-Sastri Controversy) Upen-dra Publishing House 17, Narayan Mudaly Street, Madras, p. 39.

71. Lajpat Rai : Ideals of Non-Cooperation 1924. Other Essays Ch. I, p. 1.



of Non-cooperation was passed. 'He, like Tilak, did not heartily sympathies with the Gandhian technics of Non-cooperation and Non-violent breaking of laws'.<sup>72</sup> During the Non-cooperation movement he established the Tilak School of Politics. This school was established in the memory of Lokmanya Tilak. He supported the non-cooperation movement in his tours at Nagpur and Punjab. As President of the Sialkot Political Conference in 1920 he exhorted the people to adopt the path of non-cooperation without being rebellious. But after 1922, Lalaji's views underwent a change. He began to lose faith in Gandhiji's idea that the movement will change the nature of the British. Refusing this philosophy of Gandhiji he writes, "Melodrama and an excess of sentimentality have no place in politics..... Politics deal primarily and essentially with the facts of a nation's life, and the possibilities of its progress in the light of them. Human nature cannot be changed in months and years..... A campaign of political emancipation of a nation under foreign rule imposed and maintained, at the point of the bayonet, cannot be based on an attempt to change human nature quickly. Such attempts are bound to fail and end in disastrous action".<sup>73</sup>

### On Hindu Muslim Unity

Lalaji has written in detail about the significance of Hindu Muslim unity. By Hindu Muslim unity he means the unity of all the religious communities which form the Indian nation by having their home in this land. As a large portion of Muslims consists of Hindus converted to Islam, the culture of Muslims is the mixed product of Hindu and Non-Hindu ideals. Lalaji does not wish to merge one into the other, but wanted the integration of all communities into one whole without any group losing its individuality. In Lalaji's

72. V. P. Verma : Modern Political Thought, p. 377.

73. 'The People' founded by Lala Lajpat Rai - Ibid p. 378.



words 'Hindus, Muslims, Christians, Sikhs and Jains will not have to cease to be such in order to be Indians. Let them but recognise themselves as Indians as well as Muslims, Christians etc. Let them think of themselves as Indian Muslims, Indian Christians and then all will be well.'<sup>74</sup> Thus, according to Lalaji, each community will contribute its best to the independence of the nation along with the separate existence of each community. If in course of time any community dominates the other, then it would not be 'a democratic India. That will purely be Hindu or Muslim rule'.<sup>75</sup>

### On the Cause of Hindu-Muslim Conflict

He holds that the Hindu Muslim conflict is due to the English educated Muslims backed by the foreign power. Lalaji holds the European social philosophy as responsible for all this. This philosophy recognises individual rights, group rights and communal rights, and national rights, throwing duties in the background. In his own words, "European philosophy disregards the truth that rights must follow duties, where rights come first and duties afterwards, competition becomes the rule of life. Where duties are first and rights result therefrom, cooperation is the principle of social life".<sup>76</sup>

The communal conflict in India, according to Lalaji, will not come to an end merely by eradicating the foreign rule, but by completely reversing the new currents of thought in India, which had arisen as a result of the impact of European social and economic ideals backed by the foreign government. Science had brought the people physically

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74. Lajpat Rai : Ideals of Non-cooperation 1924 Ch. I, p. 4.

75. Ibid p. 5.

76. Ibid p. 8.



nearer to each other but not spiritually. In the olden days men fought for honour, gold and for religion but now they fight for coal, iron and oil. The reaction of science on the spiritual and moral side according to Lalaji has been very deplorable. The present state of affairs is the state of chaos and anarchy, which is productive of the greatest possible friction between all sections of community, and also between the rulers and the ruled. Referring to the causes of chaos and anarchy Lalaji holds that 'chaos and anarchy are not always the product of lack of government, they may be due to bad government, to over government and to class government.'<sup>77</sup> Hence the true Hindu Muslim unity can be achieved "not by ignoring their differences, nor by emphasising them, nor by dividing the nation both longitudinally and latitudinally into so many compartments by communal and class representation in the councils, corporations and services, but by trying to make men truly religious and by asking each of them to undertake the responsibilities and duties of the whole".<sup>78</sup>

Communal electorates, according to Lalaji, cannot bring Hindu-Muslim unity. He was in agreement with Madame Follet, an American writer, who wrote, "No theory of the state can have vitality which is merely a plan of representation. We do not want legislature full of opposing interests".<sup>79</sup> Lalaji agreed with Madame Follet according to whom the "differences ought to be integrated. The process of integration can only be understood when it is first understood what democracy means and how we should proceed to form a democratic state".<sup>80</sup>

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77. Ibid Ch. II p. 11.

78. Ibid p. 13.

79. Ibid p. 15.

80. Ibid.



### Lajpat Rai and Socialism

Lajpat Rai returned from the U. S. A. on February 20, 1920, with a number of modern ideas. He commented now freely and frequently on socialist ideas. He was strictly against the addition of any powers to the landlords and the capitalists.<sup>81</sup> He regarded the present constitution of society as unjust and considered it to be even more barbaric than that of primitive days.<sup>82</sup> He wanted harmony between the Indian labour and capital, and held that both should cooperate for the development of Indian industries. He exhorted that the Trade Union Congress should send its delegates to the International Labour Organisation. 'It is worthy of note that the preface of his book 'The Arya Samaj' was written by Sidney Webb, the famous British socialist'<sup>83</sup> Lalaji had expressed faith in the British Labour Party.<sup>84</sup> To halt the onslaught of communism he wanted satisfaction of the legitimate political and economic rights of the suppressed sections. He wrote in 1919 "..... nobody knows what Bolshevism represents. The socialists themselves are divided over it. The advanced wing is enthusiastic, the moderates are denouncing it. The Liberals and Radicals are freely recognising that it has brought into the affairs of men new spirit which is going to stay and substantially influence the future of the world... But we feel that only radical changes in the existing order will stem its tide... The only way to meet Bolshevism is to concede rights to the different peoples of the earth now being bled and exploited. Otherwise the discontented and exploited countries of the world will be the best breeding centres for it. India must come into her own soon,

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81. Lajpat Rai : The Political Future of India, p. 201.

82. Lajpat Rai : India's will to Freedom (Madras, Ganesh & Co.), pp. 36-37.

83. V. P. Verma : Modern Indian Political Thought, p. 382.

84. Lajpat Rai : The Call to Young India (Madras, Ganesh & Co.), pp. 78-79.



else not even the Himalayas can effectually bar the entry of Bolshevism in India. A contented, self governing India may be proof against it; a discontented, dissatisfied, oppressed India perhaps will be the most fertile field".<sup>85</sup> Lalaji discarded the capitalist system of Europe and characterised it as "worm-eaten, decomposing, vicious and immoral".<sup>86</sup> He was also opposed to capitalism and imperialism and on the basis of his experiences in the West, he went even to the length of saying "that socialistic, even Bolshevistic version of facts was more reliable and more humane than the capitalistic version".<sup>87</sup>

### Lala Lajpat Rai : A Resume

Lalaji wanted the synthesis of the past and present day culture. He urged Indians to be "armed with the armoury of present-day institutions and present day culture".<sup>88</sup> He advocated "a reconciliation of Hinduism with that greater ism-Indian nationalism".<sup>89</sup> Thus he wanted the Samaj to adopt a policy of "mobility tempered with conservatism".<sup>90</sup> which was the way to progress. He recognised that the modern civilisation had excelled in building a vast structure catering to man's comforts and pleasures, but he was frank in stating that perhaps the Vedic ideals about cosmology and sociology were "nearer the truth than those of the modern civilisation".<sup>91</sup> Lalaji admired the political institution of western democracies. He was influenced to a certain extent by the educational ideas of John Dewey and Bertrand Russell. In a speech in 1907 at the All India Swadeshi Confe-

85. Lajpat Rai : The Political Future of India (New York) B- W. Huebsch, 1919 pp. 206-207.

86. Ibid.

87. V. P. Verma ; Modern Political Thought, p. 384.

88. Ibid.

89. Ibid.

90. Lala Lajpat Rai : The Arya Samaj 1915, p. 279.

91. Lala Lajpat Rai "Some Observations on Civilisation"—The United States of America, pp. 334-343.



rence at Surat, Lalaji said, "The spirit of Swadeshi ought to prevail in all departments of life, subject to the one condition, that whatever they had to learn from the west in order to maintain progress and secure prosperity, they need not be ashamed to learn. There was no use in going back. They could only go back consistently with their national interest; otherwise it would be suicidal... They must learn to fight out the battle for nationality in modern terms, under modern conditions, and try to use those weapons which were used against them".<sup>92</sup> Lalaji wanted justice. He wanted to give to each individual and group what is due to it. He favoured unity between Hindus and Muslims, but he never preferred the jeopardization of the interests of the Hindus. The leaders of the Indian National Congress had wide differences with Lalaji on Hindu Muslim problem. Hence, for some time, Lalaji had links with the Hindu Mahasabha also. 'But he never became a communalist and never subscribed to any kind of work that would injure the cause of Swarajya'.<sup>93</sup> Lalaji was opposed to communal electorates. Exasperatingly he suggested the partition of Punjab, the Western Punjab with Muslim majority to be ruled by Muslims and Eastern Punjab to be governed by Hindus and Sikhs.<sup>94</sup> "The bitter irony was that Lala's suggestion was the one accepted ultimately when the Muslim League began a crusade and 'direct action' for what Mahatma Gandhi called the 'vivisection' of the country".<sup>95</sup>

Lajpat Rai was one of the foremost political leaders of modern India. His deportation in 1907, and his martyrdom in 1928, are the epoch making events in the annals of Indian nationalism. He was perhaps the first Indian writer and leader of eminence who discussed the problems of socialism,

92. The Indian Nation Builders, Part I (Madras, Ganesh & Co.) Third Edition, pp. 341-342.

93. V. P. Verma : Modern Indian Political Thought, p. 386.

94. Quoted in M. H. Saiyid : Mohammed Ali Jinnah, p. 329—Ibid.

95. Ibid p. 388.



Bolshevism, capitalism and labour organisation. Thus he was a pioneer in socialist propaganda in India. His books 'Young India', 'England's debt to India', and 'Unhappy India' have enriched greatly the political literature of India.

### Bhai Parmanand

#### His Concept of Nationalism

Bhai Parmanand was born in Punjab.<sup>96</sup> Ever since his student life he had a love for the Arya Samajist views. After doing M.A. he became a Professor at D.A.V. College, Lahore. But he gave it up, and went to Africa to spread the cause of the Vedic religion. There he met with Gandhiji.<sup>97</sup> He was the first Vedic Missionary. The dependence of his Country was grieving him much, and he threw himself in the freedom struggle. He is reported to have manufactured bombs etc. and consequently he was sentenced to death, but later the death sentence was commuted to life imprisonment. He was sent to Andamans in 1915 but due to the efforts of C. F. Andrews he was released in 1920. After his release from Andamans, Bhaiji continued to advocate the cause of freedom.

His concept of Nationalism evolved only after his release from Andamans. In his own words, "From a careful and close study of the past history of our land, and of the present policy and behaviour of her various classes and communities, I was driven irresistibly to the conclusion, that the salvation of this country was possible through Hindus and Hindus alone."<sup>98</sup> It shows that Bhaiji made a study of the past and present of this country. He also studied the behaviour of the

96. It has not been possible to trace out the birth date of Bhai Parmanand. He himself has not mentioned it in his autobiography.

97. Referring to those days Gandhiji wrote in 'Young India' "He left on my mind a deep impression as a man full of truth and nobility".—Young India, November 19, 1919.

98. Article by P. A. Menon 'A Brave fighter and high thinker'—Those who know him : Bhai Parmanand, p. 126.



Hindus, Muslims and other communities living in the land, and he claims to have evolved a concept of nationalism on the basis of this study. Four fundamental ideas, according to Bhaiji make Hindus worthy of their past heritage. Firstly Bhaiji advocates the heroic view of life i.e. nations, according to him, cannot be made by petty sacrifices but by heroic sacrifices. The man who comes forward to serve the cause of nation must be prepared for a life of suffering and sacrifice. "The Hindus should adopt the militant attitude for the preservation of their race and culture. They should not yield meekly and unquestioningly to those who threaten them with any kind of racial destruction, or, seek to over-power them in any way".<sup>99</sup> Secondly, Hindus, according to Bhaiji, in themselves form a nation that Hindustan belongs to them and that if ever our country achieves Swarajya it would not be through any pacts for compromises with other communities, but through the sufferings and sacrifices of the Hindus. Bhaiji has higher opinion of the character of Hindus in comparison to other communities. Thirdly, Hindus should work not only for political freedom, but also try to preserve their national integrity and culture. Hindus during those days were assimilating Western culture and even its deformities. Bhaiji holds that the safety of the Hindus lies only in preserving the purity of their race and sanctity of culture. Fourthly, the doctrine of Hindu Sangathan as something non-communal. It is national in the true sense of the word; it aims at the welfare of the whole of India through the solidarity of the Hindus.<sup>100</sup> It is true that it does not anywhere provide a preferential treatment to the Hindus, nor does it adversely affect the interests of any other community living in India. 'It is an idea based on a sense of fair play and justice for all, though it means uniform standards of equity for all the communities that inhabit India'.<sup>101</sup> Bhaiji

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99. Article by Diwan Chand Sharma 'The Guardian and Advocate of Hindu Rights'—Ibid pp. 38-39.

100. Ibid p. 40.

101. Ibid p. 41.



claimed his gospel to be not merely political. 'It is a comprehensive, all embracing doctrine, which has an ethical, cultural, social and economic programme before it.'<sup>102</sup> In the domain of ethics, it advocates for the Hindus, the programme to develop their national character endowed with courage, sense of justice and love of sacrifice. It wants the Hindus to revive their ancient glories in the realm of art and literature. Socially, it wants to do away with the distinction of caste and creed, of high and low, of rich and poor. This programme need not be carried out in a way to antagonise other communities. 'It should therefore be remembered, that this programme of Hindu solidarity does not involve any desire for the disintegration of other communities'.<sup>103</sup>

Bhaiji's concept of nationalism is not based on the hatred of any other community. He holds that patriotism has little to do with the defined geographical area a community is living, but 'attachment to all things that make a specified portion of the earth's surface instinct with life and beauty for a certain people or community'.<sup>104</sup>

This is, according to Bhaiji, the core, the definition and the test of patriotism. In his own words, "Judged by this test, the Hindu Nation is the Indian Nation, and Hindu Nationalism is Indian Nationalism. There is no other Indian Nation, there can be no other Indian Nationalism".<sup>105</sup> Patriotism, to Bhaiji, is not a feeling of reverence and love for the dust and stones of the country, but for the language, the literature, rituals, great men, and great deeds of the past which make the dust 'sanctified and hallowed and make them breathe with life'.<sup>106</sup> Bhaiji holds that the land of Hindusthan is never sacred to the Muslims. In his own words, "For the

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102. Ibid.

103. Ibid.

104. 'The Hindu Outlook' October 15, 1950, p. 3.

105. Ibid.

106. 'The Hindu Outlook', June 6, 1950, p. 3.



Muslims of India the land of Hindusthan can never be hallowed in this way : "They bear Arabic names, they love Arabic literature, they revere Arabia's great men, they borrow their customs and rituals from the Arabian desert".<sup>107</sup> To Bhaiji race consciousness is the only test of the strength of a nation.<sup>108</sup> He widely differs from Gandhiji in this respect. Bhaiji also holds that his test has got a universal recognition. In his own words, "The political philosophies are unanimous on the point that nationalism is the product of the community of culture, religion, language, blood and history among the people living in a certain geographical area. Of these constituents of nationalism, the love for racial names is perhaps the greatest factor that unites people into a nation".<sup>109</sup> To Bhaiji devotion to community is pre-requisite to nationalism. Hence the devotion to community must be assigned the foremost place. 'If there is no love for the community, the devotion to country becomes meaningless and is destroyed'.<sup>110</sup>

But the love of the community should not be misunderstood. It never means hatred for other communities nor does it mean lack of love for the country as a whole. 'To love Hinduism does not mean not to love India. It is on the other hand, essential and necessary for its attainment'.<sup>111</sup> Bhaiji takes pride in calling himself a Hindu. He has reverence for Hindu heroes. In his own words, "My heart leaps up in joy when I hear sweet names of Rai Pithora, Pratap and Shivaji. This is the sentiment peculiar to a Hindu heart and it is what we call "Hindutva".<sup>112</sup> The future of the country, according to Bhaiji, is bound with the past. He advised his followers

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107. Ibid.

108. 'The Hindu Outlook', January 27, 1952, p. 3.

109. 'The Hindu Outlook', May 6, 1951, p. 3.

110. 'The Hindu Outlook', April 8, 1951, p. 3.

111. Opinion of Shri Puranchand Rai—Those who know him : Bhai Parmanand, p. 105.

112. 'The Hindu Outlook', November 29, 1949.



to make special study of the country's past i. e. its history which will arouse national consciousness.<sup>113</sup> Bhaiji is staunch in his views. He emphatically declares, "If to serve Hindu India and the Hindus is a crime, we choose to be criminals. If to win Swaraj for Hindus is a matter of communalism, we prefer to be branded as communalists. But to the last drop of our blood we must stand to a man to bury the discordant note being sounded by parties to disintegrate the peace and progress of India".<sup>114</sup> It is needless to emphasise here again that to Bhaiji, the Muslims living in this country bear no love for India. It was on this ground that he regarded his concept of nationalism as not sentimental but logical. In his own words, "Those who imagined that all those who inhabited this peninsula bore love to India as their Motherland, and were prepared to make sacrifices for their Motherland, were living in a world of imagination".<sup>115</sup> This imagination was the real basis of difference arising between Bhaiji and Congress men including Gandhiji.

### His Concept of Swarajya

"Swarajya means to get back the soil which carried memories of the Mahabharat and Lord Krishna, with this heritage behind himself any Hindu would refuse to place this land in the hands of an alien race, greedy for fresh acquisition".<sup>116</sup> Bhai Parmanand holds that the pre-Mahabharat period of Indian history was a bright period, and the country should endeavour to reach that period. To him Swarajya does not mean only the overthrow of the British Government. The overthrow of foreign government was only a portion of his Swarajya, though the overthrow will be a means to reach

113. 'The Hindu Outlook', January 10, 1950.

114. 'The Hindu Outlook', April 11, 1950, p. 3.

115. 'The Hindu Outlook', December 6, 1949, p. 1.

116. 'The Hindu Outlook', February 21, 1950.



that end. There were no social and religious evils, according to Bhaiji, in the pre-Mahabharat period e. g. there was no child marriage, no prohibition on widow remarriage, no idol worship, no belief in superstitions, no polygamy and polyandry. Hence Bhaiji wants to lead his country to that period. In this respect Bhaiji's concept is quite synonymous with the founder of the Arya Samaj. Bhaiji differs with Congress men who were of opinion that the Hindus and other communities should call themselves Hindusthani. Bhaiji wanted to make the Hindu nation rise to its full stature and where such an occasion is available, only such Swarajya, to Bhaiji's mind is worthwhile. "To me", says Bhaiji, "that freedom of the country in which this (Hindu) nation cannot rise to its full stature and realise the best in itself is meaningless. I do not dissociate the Hindu nation from Hindusthan, and freedom of one means to me the freedom of the other. The new fad, now fashionable in congress circles, of being a Hindusthani and not a Hindu, seems to me to be worse than useless. This would have had some meaning if the Muslims also had agreed to be Hindusthani and not Muslims. But when Muslims are Muslims first and Muslims last, I really do not understand the significance of asking the Hindus to cease to be Hindu".<sup>117</sup> Bhaiji conceives of a Swarajya where the minorities should live free from fear without any encroachment on their rights. 'The aim of the Hindus has ever been to be free in all respects, not to molest others, to encroach upon their legitimate rights. The true Swarajya is nothing short of the system of Government wherein life, property, religion and culture of Hindus are safe and well protected'.<sup>118</sup> According to Bhaiji, in the N. W. F. P. under Congress Ministry the life, property and honour of the Hindus, being in minority, were repeatedly destroyed. Hence he, holding the provincial autonomy to be

117. 'The Hindu Outlook'. November 9, 1938, p. 5.

118. Bhaiji's speech at Gandhi Grounds—'The Hindu Outlook', November 30, 1938, p. 3.



a portion of Swarajya, has condemned it. In Bhaiji's Swarajya the cow and Brahman must be protected, though his definition of Brahman is the same as that of Dayanand. Bhaiji believes in Varna Vyavastha. In his Swarajya, Shakti should be worshipped. Without the worship of the Goddess Shakti, there is no Swarajya. Shivaji and Guru Gobind Singh being the worshippers of Shakti and protectors of cow and Brahman are his ideal heroes. Bhaiji differs from the Congress programme of Swarajya. In his own words, "There is no item in the Congress programme of Swarajya for Cow protection or for protection of Hindu culture. Swarajya would only help the Hindus if they had the necessary power to maintain it. Without Shakti, they would be wiped off the earth, their culture, life, property and all".<sup>119</sup> Bhaiji wants a Swarajya inhabited by persons of high morals, persons who treat their women as equals and the women must set their ideal in ladies like Sita and Savitri, not such ladies who forsake their civilization and get into western one.<sup>120</sup> Bhaiji aspires to grant social justice to Harijans, providing for the unemployed, a due share of the Hindus in the administration of the States.<sup>121</sup>

To sum up in his own words, "Swarajya cannot but mean an independent state in which their (of Hindus) Swatwa their Hindutwa, their racial, national, and cultural identity stand free and triumphant".<sup>122</sup> But the meaning of the word Hindu need not be misunderstood. It never means only the Hindu community excluding the Muslims, Anglo Indians and their minorities. To Bhaiji, 'Hindu' and the 'Indian' are the

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119. Ibid.

120. Article by Brahma Dutt Jigyasu 'The True Leader of the Hindus' — Those who know him : Bhai Parmanand, p. 115.

121. Article by Diwan Chand Sharma 'The Guardian and Advocate of Hindu Rights,—Ibid p. 42.

122. Article by V. D. Savarkar 'A Far-Sighted Indian Patriot and Statesman,—Ibid p. 10.



same. In his own words, "Geographically speaking the words 'Hindu' and 'Indian' give the same meaning. Our country was regarded as the land of Sapta Sindhu including the Kabul and Saraswati rivers in addition to the five rivers of the Punjab. This gives the name Hindu to the people inhabiting this land. In America every Indian whether he is a Muhammedan or a Christian or a Hindu is called Hindu. The same is the case in Egypt and Arabia".<sup>123</sup> He wanted Hindu Rashtravad where the Hindus regain their national consciousness. "He could not see with his eyes open the Hindus running after the mirage of the Pseudo-Nationalism of the Congress, or will-of the-wisp of the false spiritualism of Shri Gandhi".<sup>124</sup>

### His concept of Democracy

Bhaiji is in agreement with the popular definition of democratic form of 'government of the people, for the people and by the people'.<sup>125</sup> But he holds that these present day democracies are not the ideal forms of governments, as two or three political parties rise up in the country, and at the time of election with the aid of press and propaganda they run their candidates. The people have no choice but to vote for one of them (candidates) from their constituency. The selection of the candidate is made by the Parliamentary committee of two or three parties. Bhaiji holds it is not the real form of democracy. To his mind the nomination of the candidates contesting the election should not come from the side of parliamentary committees but from the people. Hence, according to Bhaiji no country in the world has an ideal form of democracy as the people have simply to choose which party

123. Vide Bhaiji's reply to a gentleman of Burma—"The Hindu Outlook", September 7, 1939, p. 7.

124. Article by U. G. Deshpandey—"The Hindu Outlook"—November 29, 1949, p. 5.

125. "The Hindu Outlook",—March 28, 1940, p. 5.



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candidate they should vote for. In the forms of government in England and America, the entire power of the government, according to Bhaiji, is vested in the Prime Minister and President respectively.

In his own words, 'England is particularly proud of its democracy, but strangely enough she has still a monarchy. The entire governmental power is vested in one person who is designated as the Prime Minister. Likewise, in America, all the powers of the Government are used by the President elected for four years and independent even of the legislature'.<sup>126</sup>

To Bhaiji's mind the democratic form of government does not suit the people in all the stages of development. On the contrary some forms of government, according to Bhaiji, are responsible for the disintegration of the people. Under such conditions, he says, 'the best thing is that a country should be administrated by a King who should consider the good of the people as his primary concern'.<sup>127</sup> He also holds that in ancient days there were various types of republics and monarchies. In some parts there was a republican form of government, where the legislature as well as the president was elected by the people. But Bhaiji is not very orthodox. He has nowhere mentioned that the system prevalent in olden days would be suitable for India. It should vary according to times. To put in his words, 'we cannot say what particular form of administration is the best. In fact it is the social development of the people that decides the merit and variety of the form of government'.<sup>128</sup>

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126. Ibid.

127. Ibid.

128. Ibid.



The existence of at least two parties is essential for democracy to function as "without an effective opposition party the Government is converted into one party tyranny".<sup>129</sup> Bhaiji holds, that the ordinary citizen does not possess the sense to understand anything regarding the political constitution, nor can he distinguish about the deserving person whom he should vote. It means Bhaiji is averse to grant the right of voting to a common man. In his own words, 'A hundred or two hundred million ignorant souls can never create a wise law. Constitution, after all, is to be framed by the selected few'.<sup>130</sup> Hence, Bhaiji, suggests, that the government of the country should be run by a special class which means that Bhaiji is in favour of Varna Vyavastha. He appeals to the past, and to his mind, the Ashram system prevalent in the country in ancient days is the solution of the problem, even when he holds it as averse to the democratic form of government.<sup>131</sup> The long and short of it is, that all people, according to Bhaiji, need not be given their say in the administration as they have no capacity to do it.

Bhaiji is averse also to any kind of dictatorship. He held even Gandhiji as dictator. Though he is of opinion that there is difference between the dictatorship of Gandhiji and that of the European dictatorship (of Hitler, Mussolini and Stalin). The difference in his own words will be interesting to the reader. "The European dictators are there because of their own strength. Gandhiji is dictator under the protecting shadow of British rule. Let the British protection be withdrawn and where will this dictatorship be"?<sup>132</sup> To Bhaiji's mind Gandhiji is dictator because of

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129. 'The Hindu Outlook', November 16, 1938, p. 15.

130. 'The Hindu Outlook', February 29, 1940, p. 5.

131. Bhai Parmanand : Hindu Sanghatan—Translated from Hindi by Prof. Lalchand Sharma, Published by Central Yuwak Sabha, Lahore, 1936 Ch. V, p. 139.

132. 'The Hindu Outlook',—March 29, 1939, p. 7.



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the superstitious beliefs of the country. Not only Gandhiji but also the Congress High Command in general, is held as dictatorial by Bhaiji. He holds that in the Congress High Command, only two or three persons have captured the power, and can go against the wish of the majority of Congressmen. Bhaiji cited the examples of the expulsion of Nariman, Khare and Subhash Bose. "The High Command of the Congress have developed like a Fascist High Command. It behaves like a Hitler or Mussolini gang. Any person however staunch a Congressite he may be, if he differs from the High Command, must be condemned and ostracised".<sup>133</sup> Bhaiji holds even such dictatorship as detrimental. He called it the "non-violent Facism". "The non-violent Facism will make its indelible impress on our constitutional system if the democratic forces do not assert themselves in time".<sup>134</sup> It would be justified to sum up Bhaiji's conception of it in words of Mr. M. S. Aney, "A democracy in which the Hindus shall, as of right, have a dominating place and an unquestionable right to mould the future of this (Hindu) Nation mainly in lines of Hindu culture and civilisation consistently with the liberty of other cultural minorities to follow their religions and observe their cultural usages."<sup>135</sup>

### His Concept of Hindu-Muslim Unity

Before coming to the subject, it is essential to understand Bhaiji's concept of the nature of Muslim community, because it is on the basis of this conception, that Bhaiji has raised the superstructure of his views. Bhaiji holds, as has been described in the previous pages, that the Muslims have no love for India. 'They are attached more to the Frontier

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133. 'The Hindu Outlook', 16th November, 1940, p. 5.

134. 'The Hindu Outlook', 1st October 1950.

135. Article by M. S. Aney 'An Old Rishi of Vedic Times'—Those who know him : Bhai Parmanand, p. 22.



Pathan tribes beyond the borders, to the Muslim population in Palestine and in Turkey and in Egypt'.<sup>136</sup> Secondly, the feeling of nationalism among the Muslims is based on religion. And "it is this way of looking at things that gives the Muslims their strength"<sup>137</sup> And it is due to this fact that the Muslims of India cannot appreciate the Congress ideal of freedom and its philosophy. Bhaiji also holds that the policy of the Congress towards the Muslims is wrong since the very beginning. In his own words, "I am convinced that, if the Congress had not thought of Hindu Muslim unity, if Mahatma Gandhi had not made his ill fated pact with the Ali Brothers, it could have made a significant contribution to the achievement of Freedom. It would then not have nurtured an enemy to its ideals within its own territories."<sup>138</sup> The Congress Bhaiji holds, need not worry to take Muslims with them in their fight for freedom. If the Muslims join them in their fight, they are welcome otherwise 'the Hindus should continue the struggle single-handed and achieve independence inspite of the Muslims'.<sup>139</sup> Bhaiji holds that Congress is responsible for Hindu-Muslims disunity on accounts of its duplicity. 'It is no use pointing out again and again that what is communalism in the case of the Hindus becomes Nationalism in case of the Muslims'.<sup>140</sup>

To Bhaiji's mind Congress encourages the religious fanaticism of the Muslims to use as a lever in its fight against the British Government. 'This is an extremely dangerous

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136. Article by Bhai Parmanand "Japan and Aga Khan"—'The Hindu Outlook', March 2, 1938, p. 6.

137. Ibid.

138. 'The Hindu Outlook', December 28, 1938, p. 6.

139. Vide Bhaiji's speech at Bijnore—"The Hindu Outlook", November 23, 1938, p. 15.

140. Article by Bhai Parmanand 'Palestine and Shiva Mandir—"The Hindu Outlook", November 21, 1938, p. 4.



game. This is the same game as the Congress Association with the Khalifat question.<sup>141</sup> Along with the encouragement to Muslim fanaticism, Congress as Bhaiji maintains, puts down the Hindus as Hindus. They are also asked to forget that they are Hindus. 'The double process works for the undoing of Hindus. Freedom is of course a desirable thing but if the freedom can be secured only by Hindus ceasing to be Hindus, is in my opinion not worth having'.<sup>142</sup> Bhaiji was strictly of the view that "the freedom of the country will be achieved by the Hindus alone".<sup>143</sup> To achieve freedom with the help of Muslims was the very antithesis of his views. He cited logic of his own and said that Mir Jaffar wanted to achieve freedom for himself from the control of Sirajuddaula with the help of Clive, he succeeded in making Clive and his men free of the suzerainty of the Nawab of Bengal, and himself came under their control. He quoted a statement of Maulana from Punjab who expressed the Muslim view point in saying 'that to the Muslims, Islam is the Mother while Hindusthan is only the step mother'.<sup>144</sup>

Hindu-Muslim unity could be achieved only through Hindu Sanghathan. By Hindu Sanghathan the Muslims will perhaps feel that an honourable pact with the Hindus is worth having. Then there will be serious discussion about establishing unity. Otherwise, running after Shri Jinnah and his tribe is a mere wild goose chase".<sup>145</sup>

### Parmanand and Hindu Mahasabha

The Hindu Mahasabha was an all India organization. "The aim of the Hindu Mahasabha is the protection and

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141. Ibid.

142. Ibid.

143. Article by Bhai Parmanand 'The Meaning of Freedom'—The Hindu Outlook, April 6, 1938, p. 5

144. Ibid. p. 16.

145. 'The Hindu Outlook'—September 28, 1938, pp. 5-6.



promotion of all that contributes to the advancement, strength and glory of Hindu Rashtra, Hindu culture and Hindu polity, and as a means to that end, to achieve Hindu Raj".<sup>146</sup> Bhaiji joined this Sabha but never agreed that Hindu Mahasabha was a communal body. The Congress working committee had put the Hindu Mahasabha and the Muslim League in the same category i. e. branded both of these parties as communal. Bhaiji deplored the fact, and advanced argument of his own in refuting the Working Committee's assertion. Bhaiji holds that there were wide differences in the aims and objects of Hindu Mahasabha and Muslim League. The Muslims, according to Bhaiji, demand and have always demanded separate rights. They have tried to secure separate rights through Pacts, Awards and Conferences. They also demanded partition of the country and thus break its unity. On the other hand, according to Bhaiji Hindu Mahasabha stands for the unity of the country. It opposes the separatism of the Muslims. "It condemns the concessions made by the Congress to Muslim separatist demands, on the ground that such concessions injure national interests".<sup>147</sup> With these differences according to Bhaiji. "It is absurd that those who are on the offensive and those on the defensive should be pasted with a common label".<sup>148</sup>

Bhaiji tried to prove that the aims and objectives of Hindu Mahasabha and Muslim League were poles asunder. He charged Muslim League to be communal; and held Congress as responsible for giving tender sympathy to their demands i. e., he indirectly held Congress as responsible for the communalism of the Muslim. He was a supporter of

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146. The Times of India Directory & Year Book including who is who? 1961-62, p. 1313.

147. 'The Hindu Outlook', Jnnuary 18, 1939, p. 5.

148. Ibid.



Hindu-Muslim unity, but according to him, unity between equals only is possible. To his mind the Hindus were a weak nation, and the Muslims as a united one. He wanted to unite Hindus as pre-requisite to Hindu Muslim unity. In his own words, "Unity between equals is possible, but between unequals impossible. When the Hindus are united and strong, our Muslim friends will court our friendship, and unity between the two communities will be a fact".<sup>149</sup>

Bhai Parmanand never said that India belongs only to Hindus, and that Muslims could live here only in a subservient position. He only wanted that the Muslims should feel an equally strong attachment towards India and her culture as the Hindus. The Rashtriya Swayam Sewak Sangh has also been disseminating similar views. These and other similarities between the ideology of Bhai Parmanand and that of R. S. S. indicate that the R. S. S. had its roots in the ideology of Parmanand's conception of Hindu nationalism. Like Parmanand, R. S. S. also emphasised the need of uniting the Hindus and making them a virile nation, self-confident and though not aggressive, but strong enough to face any peril. We have already noted that Bhaiji laid great stress upon making Hindus as united and strong as the Muslims. Again R. S. S. anthem, its songs and slogans contain a strong strain of pride in the United Bharat of Yore, with her high traditions of culture and her wonderful assimilative power, which Indianised the scores of foreign elements which had been infiltrating the country since ancient times. The conception of united India, where all felt a strong love for the country without harbouring allegiance to distant lands and alien cultures on the grounds of religion, was the basic belief of Bhai Parmanand.

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149. Article by Ras Behari Ghose (Japan)—'A noble soul and a selfless patriot'—Those who know him : Bhai Parmanand, p. 4.



### His Views on Federal Scheme

Bhaiji, while holding that the federal constitution as envisaged in the Act of 1935 did not grant India complete freedom, was a supporter of the federal scheme. To his mind, "India which had been divided and torn up country for centuries, could be united under one government. It was a golden opportunity for India. The Muslims opposed this scheme because they did not wish India to come under a Central supreme authority".<sup>150</sup> Bhaiji deplored the opposition of Congress against the Federal scheme and commented 'They (Congress) oppose it because it has become a part of their habit to do so'.<sup>151</sup> Bhaiji was in favour of a strong Centre. He argued that America after the war of Independence emerged as a confederal state, but within ten years, it was involved in a Civil War. Then the only course for U. S. A. was to accept the Federal Constitution in the interest of the people. 'But the Indian National Congress kicked at the Federation, and it was now having way for Confederacy. The greatest sin that the Congress ever committed was the rejection of Federation and no amount of repentance can atone for it'.<sup>152</sup> The Federal scheme had opened fresh avenues to unify this country. Bhaiji was also of the view that the Native States too would join the Federation if the Congress would stop agitation in the Native States. He held that the Princes would wish to get rid of 'the menacing influence of the Political Department, whose atrocities the Princes had meekly to undergo for the last hundred years or so'.<sup>153</sup> But the Congress need not force the point that the representatives of the States be not nominated by the Princes, as in that

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150. 'The Hindu Outlook', March 30, 1938, p. 3.

151. Ibid.

152. 'The Hindu Outlook', 30th November, 1940, p. 5.

153. Vide his interview with Mahatma Gandhi on Federal Scheme—'The Hindu Outlook', February 15, 1940, p. 5.



condition, the Princes would naturally oppose the Federal scheme. The Muslim League opposed the Federation in their own interest. They considered that India should have no strong central government, and were taking advantage of the Congress opposition to the Federal scheme to set it aside. The Federal scheme, according to Bhaiji, was the remedy for all the ills of the country.

### Bhai Parmanand - A Resume

Bhaiji held "Hindus are a strange people, for they will love their enemies and run after traitors, and conspirators, while they will hate and abuse their friends and well wishers. Pratap was friendless, while Man Singh had the whole of Hindu India behind him. Gandhis and Nehrus are loved because they are the enemies of Hindus. We will be hated because we wish well of Hindudom."<sup>154</sup> Bhaiji believed in Socialism but socialism, according to him, should guarantee "individual freedom in all matters concerning the choice of vocation, and should deny the right of hoarding the wealth."<sup>155</sup> He also held, that the experiments in Russia proved, that the economic or Western socialism was not practicable. "The system which involves dictatorship and denial of individual freedom cannot be said to be a true socialism."<sup>156</sup>

Bhaiji expressed gratification over the progress of India in Cotton and Sugar industry, but regretted, that the progress in the manufacture of heavy machinery is negligible.<sup>157</sup> To his mind 'the independence cannot be defended without raising a strong military power, sufficient finance to raise a well equipped modern

154. Vide Bhaiji's advice given to D. Kamal— Those who know him : Bhai Parmanand—Introduction p. VI.

155. 'The Hindu Outlook' May 18, 1952.

156. 'The Hindu Outlook', April 20, 1952.

157. 'The Hindu Outlook', 23 November 1940, p. 5.



India, without armies and navies.<sup>158</sup> Bhaiji deplored the Congress interference in the internal administration of the States, since its activities were restricted only to the Hindu States 'to the practical exclusion of Muslim States like Hyderabad, Bhopal, Bahawalpur, Rampur and Malerkotla etc.'<sup>159</sup> The persistent result of Congress opposition to British Government in talking of wrecking the Constitution had compelled the government to lean on the other party for support. 'Thus Communalism was rooted deep in the constitution and the communal Award was its outcome'.<sup>160</sup> The same policy, according to Bhaiji, the Congress was adopting against States, which 'will naturally result in the Princess seeking support from the Muslims'.<sup>161</sup> To him one uniform policy must be followed in both the Hindu and Muslim States. That is, Bhaiji held Congress responsible for communalism in the country.

Bhaiji held Ram as an ideal man and also as the founder of the first Hindu Empire. To him Ram, apart from being a hereditary King, was also a leader of the people. Ram enunciated an ideal in renouncing his queen Sita, as he was prepared to sacrifice everything for his subjects. Bhaiji wanted Ram Rajya in India, "A Rajya where there was no appropriation of others' property, no scarcity of food, no 'akal mrityu' or untimely death and the King was expected to find a remedy if any instance occurred in his Kingdom."<sup>162</sup> Bhaiji believes in Imperialism, though his imperialism is different from the modern Imperialism. While agreeing that the techniques of Imperialism were the same through centuries but "Sri Ram Chandra's Imperialism meant

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158. 'The Hindu Outlook', July 27, 1940, p. 5.

159. 'The Hindu Outlook', March 15, 1939 p. 1

160. Ibid.

161. Ibid.

162. 'The Hindu Outlook', October 5, 1939, p. 4.



assimilation and not annihilation of the conquered people.”<sup>163</sup> In more cases than one, the defeated and deposed ruler was succeeded by his brothers. “The normal life of the conquered continued without deflection but slowly they absorbed Aryan civilisation.”<sup>164</sup> Bhaiji believes in the Imperialism of the type of Shri Ram Chandra, and not in British Imperialism, where the normal life of the people is affected.

In brief, Bhaiji was in favour of a Swarajya without loosing our Swatva. He disliked such Swarajya wherein self is lost. In his own words, “Swaraj is composed of two parts—‘Swa’ and ‘Raj’, self and government. You may lose yourself and associate yourself with the government and thus achieve self-government. Or you may compel the government to serve your Swatva, and thus attain real self-government”.<sup>165</sup>

### Conclusion

All these three important leaders of Arya Samaj were greatly influenced by its great founder. They were patriots and loved the freedom of the country. Yet there were slight differences among them. Shraddhanand was closest to Dayanand. He eschewed politics, though later he signed the Satyagrah Pratigya Patra. Lala Lajpat Rai was an active politician. Bhai Parmanand was revolutionary and manufactured bombs, and in later life advocated the cause of Hindu nationalism. Secondly, all these three had differences with Gandhiji and left the Congress. The differences were, mostly on Hindu-Muslim question. Arya Samaj and particularly these leaders never preached any hatred against Muslims. They were always in favour of

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163. Ibid.

164. Ibid.

165. Article by Bhai Parmanand ‘The Meaning of Freedom’—‘The Hindu Outlook’,—April 6, 1938, p. 15.



giving Muslims their due share. They only objected the undue preference shown by Gandhiji and Congress towards Muslims.

All these three leaders had similar views on democracy. They did not believe in brute majority. Like the founder they wanted persons of character to hold the reins of government. Swarajya, according to them, never meant only the overthrow of everything, including foreign culture. But all these leaders deviated a bit from the slogan raised by the founder 'Go Back to Vedas'. Bhai Parmanand had Ramchandra as his ideal. Like Gandhiji he wished to bring Ram Rajya in the country.

On the Hindu-Muslim question too, these three leaders possessed similar views. They never wanted that the Muslims should be given preference more than what they deserved. They were often in disagreement with Gandhiji, who influenced the Congress considerably in its evolving as a policy which appeared to these persons to be one of appeasement towards the Muslims. This difference in approach was the sole cause of their break away from the Congress. They resigned from the Congress, and served the country in a manner which they thought best.



## CHAPTER VIII

## ARYA SAMAJ AND THE NATIONALIST MOVEMENT

## Historical Background

The roots of Indian nationalism can be traced back to the political thought of Raja Ram Mohan Roy. Raja Ram Mohan Roy however, believed in bringing about a blending together of the best that was in the East and the West. He could perhaps afford to take that liberal outlook. There was also no marked bitterness between the English and the Indians before the rising of 1857. The Englishmen lived in close contact with the Indians, "Even mixed marriages from which several well known families have sprung and other unions, more irregular and temporary, were much less infrequent".<sup>1</sup> But after the rising of 1857, there grew an increasing distrust in the hearts of Englishmen, which was responsible for the change in their entire policy towards the Indian people. The atrocities perpetrated by the Englishmen on the occasion of the Mutiny demonstrated, that they were 'no better than their predecessors'.<sup>2</sup> The bulk of Englishmen who came to India after 1857 had very queer notions about the Indians. They thought of Indians as creatures, 'half-gorilla, half negro', as they appeared in the contemporary Punch Cartoons.<sup>3</sup> With these notions it was impossible for them to

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1. Garrat : *An Indian Commentary*, 1928, p. 115.

2. "Nadirshah sacked Delhi as did the English. The Mughals enforced their will by burning villages and killing indiscriminately the innocent and the guilty. The British carried on the tradition. Hence forward the English became the secret enemy. The Mutiny marked —the beginning of that inferiority complex which attacks all those who hate what they cannot bear". — Ibid p. 45.

3. Ibid.



mix with Indians. So "they built up separate cantonments and civil stations for themselves, and evolved their own peculiar code of ethics".<sup>4</sup> It was based on three main principles, as pointed out by Mr. Garraat. Firstly, the life of one European was worth that of many Indians. Secondly, 'the only thing that the oriental understood was fear' and lastly, the British were there not for the benefit of Indians but for their own, to enjoy the fruits of their sacrifices.<sup>5</sup>

The Indian nationalism emerged as a result of these objective conditions and conflicts of interests: "the interest of Britain to keep India politically and economically subjected to her, and the interests of the Indian people for a free political, economic and cultural evolution of the Indian society, unhindered by the British rule"<sup>6</sup>. The first popular reformer of this new age was Dayanand Saraswati. He declared Vedas to be the Divine Revelation, and rejected the claims of other religious books. He condemned Bible and Qoran as repositories of absurdities. He also declared that the Vedas were the store house of all knowledge, including the knowledge of the present scientific inventions. Dayanand carried the spirit of nationalism to the masses. Moreover, the spirit of nationalism had so far been confined only to Bengal and its educated classes. Dayanand extended it to the whole of Northern India and carried it to the masses. He can, thus, be regarded as a pioneer in this respect. It was Dayanand who laid down the foundations of, what was later described as 'religious nationalism', in this country. His movement developed a new national consciousness among the Hindus who were suffering for centuries under inferiority

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4. G. N. Singh : Land marks in Indian constitutional and national development Volume I, 1959, p. 113.
  5. Garraat : An Indian Commentary, p. 116.
  6. A. R. Desai : Social Background of Indian Nationalism, Ch. XI, p. 137.



complex and, at the same time, "he was able to appeal to the social economy of the Vedic Hindu, not only to remove the social disabilities under which the present day Hindu laboured, but also to claim a social order based upon the teachings of the Vedas, which was, from some points of view, even superior to the advanced social idealism inspired by the dogma of Liberty, Equality and Fraternity of the French Illumination".<sup>7</sup>

There were other factors of nationalism also at work. Educated Indians were going to England in larger numbers. Their stay in England drove off from their minds the cringing slavish mentality. National consciousness was created by the Indian owned and edited press, both in English and Indian languages. There was a sharp cleavage between the Indian and the Anglo Indian Press in the country—the latter was pro-government and anti-nationalist, and the other 'nationalist and critical of the measures of the Government'.<sup>8</sup> It also advocated full racial equality, and the claims of Indians to manage, control and run the government of the country. The Anglo-Indian press, on the other hand, often accused the Indian owned edited press to be seditious. As yet there was no national platform. The press, therefore, had a greater responsibility. It aroused patriotic sentiments and consciousness of nationality in the minds of the people. The development of popular literature, especially in Bengali, played a notable part in the same direction Bankim Chandra Chatterji's 'Anand Math' was called 'the Bible of Modern Bengali Patriotism', and 'served as a text book of revolutionary nationalism in Bengal'.<sup>9</sup>

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7. B. C. Pal: *Beginning of Freedom Movement in Modern India*, 1934, p. 39.

8. G. N. Singh : *Mile marks in Indian Constitutional & National Development*, p. 111.

9. *Ibid* p. 111



Dramas were also played in Bengal. 'Neel Darpana' was the first political drama. It presented the story of unspeakable tyrannies on the peasants by the English Indigo factors. "The audience got wild with passion against the White planters ; and sometimes they so far forgot themselves that they threw their shoes at the poor actor on the stage".<sup>10</sup>

The growth of national sentiment was subsidized by the development of modern transport. The holding of Imperial Durbar at Delhi at a time when a terrific famine was raging in the country was resented by the people. But, since the idea of an united India was presented there 'by a spectacular demonstration...', it proved to be 'truly a blessing in disguise'.<sup>11</sup> In the words of Mr. Majumdar, 'the wanton invasion of Kabul followed by the second Afghan War, the large increase of the army under the hallucination of the Russian bugbear, the costly establishment of a scientific frontier..., the complete disarming of an inoffensive and a helpless population although the Eurasians, were untouched by the gagging of the Vernacular press... the sacrifice of the import cotton duties as a conservative sop to Lancashire'.<sup>12</sup> were all measures which aroused a storm of opposition in the country, and led to the organisation of various Indian associations e. g. the Poona Sarva-janik Sabha, the Bombay Presidency Association, the Indian Association Calcutta, the Madras Mahajan Sabha. The controversy over the Ilbert Bill roused the people of provinces, and the political associations were enlivened over this question. The Poona Sarva-janik Sabha played an 'important part, in the awakening of Western India, and in creating a public opinion upon political, social and economic matters'.<sup>13</sup> The other societies

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10. B. C. Pal : Memories of My Life & Times, p. 223.

11. A. C. Mazumdar : Indian National Evolution, p. 33.

12. G. N. Singh : Land marks in Indian Constitutional and National Development—p. 115,

13. Kellock : Mahadeva Govind Ranade, p. 25



working in other provinces also organised meetings. The first organised agitation was started in Calcutta in 1877-78 in connection with the Indian civil service question. This feeling of dissatisfaction was expressed by the Indian Association Calcutta in a meeting held on March 24, 1877, which "was destined to be the fore-runner of similar and even more crowded meetings held all over India".<sup>14</sup> But still there was no All-India organisation.

On 28th December 1885, 72 leading Indians from the different parts of the country held the meeting in Bombay. "Never before had so important and comprehensive an assemblage occurred within historical times on the soil of India".<sup>15</sup> This led to the formation of an All India organization known as Indian National Congress. A leading part was played by an Englishman who was also a distinguished ex-official. Mr. Gokhale said, "No Indian could have started the Indian National Congress", and that "If the founder of the Congress had not been a great Englishman and a distinguished ex-official, such was the official distrust of political agitation in those days, the authorities would have at once found some way or other to suppress the movement".<sup>16</sup> This statement gives us a glimpse of the times in which the Congress was

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14. 'Meetings were held from one end of the country to the other at Lahore, Amritsar, Allahabad, Delhi, Kanpur, Lucknow, Aligarh, Benaras, Bombay, Poona and Madras'—S. N. Banerjee : *A Nation in the Making*, p. 44. The significance of this movement will be interesting to the reader in the words of Mr. Banerjee, The agitation was the means; the raising of the maximum limit of age for the open competitive examination and the holding of simultaneous examinations were among the ends; but the underlying conception and the true aim and the purpose of the civil service agitation was the awakening of a spirit of unity and solidarity among the people of India".—Ibid.

15. Speeches of Mr. W. C. Banerjee who presided over the session—Chitrol : India-p. 80.

16. M. A. Buch : *Rise and Growth of Indian militant Nationalism* Ch. II, p. 73.



founded. There was a dominating fear of the government, and no revolutionary impulse anywhere. The leaders themselves lacked courage, and failed to inspire courage among the masses. "They were men who talked, they were not men who could act"<sup>17</sup> The masses remained unaffected on the whole. The Congress organisation was guided mainly by those persons who were candidates for Government favours, and would never undergo the risk of making any sacrifices. They had ties with the organisation only so long as the matters were running smoothly. The Arya Samaj, while not working on the political plane, came out with a bolder outlook. Its leaders had no faith in the Congress. Lala Lajpat Rai who may be regarded as the exponent of the Arya Samaj outlook towards Indian politics remarked, "The Congress lacked essentials of a national movement. It was a halting, half-hearted political movement, depending upon the sympathy and goodwill of the very class against whom it is directed."<sup>18</sup> To his mind, the movement was not "effective and encouraged opportunism and trade in the name of patriotism. It demanded concession and not liberty. It was not based on sacrifice".<sup>19</sup>

The nationalist tempo, however, grew rapidly in later years. It was due not to Arya Samaj playing any role in it but to other factors. The defeat of Italians by Abyssinia 'added fire to Tilak's agitation in 1897'.<sup>20</sup> The rout of Russia by Japan was also one of the important factors. As Mr. Pradhan puts it, "They (the Japanese) exploded the myth of European superiority and invincibility and heralded the

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17. Ibid.

18. Lala Lajpat Rai : *Young India* 1927. p. 139

19. Dr. V. P. S. Raghuvanshi : *Indian Nationalist Movement and Thought* Ch. III, p. 59.

20. Garraat : *An Indian Commentary*, p. 134.



dawn of new era in India and the whole of Asia.”<sup>21</sup> These events aroused new hopes in Indian breasts. The qualities of patriotism and organisation that the Japanese had displayed, it was thought, “could work miracles, and enable even a subject and disarmed country like India, to free herself from the crushing bondage of England.”<sup>22</sup> The national unity and independence achieved by Italian under the dynamic leadership of Mazzini, Garibaldi and Cavour also exerted influence on the minds of Indians. Surendra Nath roused the spirit of nationalism by delivering lectures on Mazzini and the Young Italy Movement “which drew out all the latent passion for national freedom in us”<sup>23</sup> A series of unpopular acts were passed by the British Government during 1892-1909 which roused a storm of opposition against it. The Age of consent Act, which raised the age of consent from 10 to 12, was opposed even by Mr. Tilak. Indians also resented the policy of Lord Curzon towards Afghanistan and Tibet. “They did not like the extension of British Imperialism and the heavy increase in the military expenditure.”<sup>24</sup> The influence of natural calamities during the first decade of 20th Century like famine and plague, further contributed to the rise of new nationalism. The behaviour of the British towards the Indians in South Africa roused anti-British feelings.<sup>25</sup> The partition of Bengal, as pointed out by Lord

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21- G. N. Singh : Land marks in Indian Constitutional & National Development, Ch. XII, p. 136.

22. Pradhan : India's struggle for Swaraj, p. 75.

23. B. C. Pal : Memories of My Life & Times 1937, p. 245.

24. Ibid p. 137. The famine of 1896-97 is described as “The most intense and severe famine ever then known under British rule. By the spring of 1897 over four million people were receiving relief, and mortality was extremely heavy”.—Frazer. India under Curzon and After, p. 4.

25. Annie Besant : How India wrought for freedom, p. 280. Poll tax was levied on them. They were forced to live outside the town in prescribed locations which were no better than ‘dungheaps’. In some of the colonies, “they might not walk on footpaths, nor travel in first or second class railway carriages, nor possess native gold, nor be out after 9 P. M. nor travel without passess”. Thompson : The Reconstruction of India, p. 76.



Ronaldshay was "a subtle attack upon the growing solidarity of Bengal nationalism."<sup>26</sup>

As a result of the work of various schools and colleges, of powerful personalities like Vivekanand and Annie Besant, of the propaganda of the Indian press, and the work done by the various societies like Arya Samaj, the Rama Krishna Mission, the Theosophical Society and the Servants of India Society, a new life was surging up in the country. India was verily passing through a many sided renaissance. New schools of art were coming into being, Indian languages were being enriched by the writings of Bankim Chandra Chatterji and Rabindra Nath Tagore. There was revival of ancient learning and, above all, there was a new sense of pride and glory in the achievements of their ancestors, especially in philosophy and religion. "This created a revulsion of feelings against things Western—against Western dress, Western Education and thought, and Western ways of living"<sup>27</sup> This was quite in conformity with the Arya Samaj way of thinking.

The beginning of religious nationalism was made in Maharashtra under the inspiration of Bal Gangadhar Tilak. He instilled a new life in the people by utilising the Hindu Gods and heroes. He infused manly spirit by organising the Hindu youth in anti-cow-killing societies, Akharas and Lathi clubs. In 1893 he started the celebration of Ganpati festival with a view to infuse the spirit of manliness among the people. In 1895 he inaugurated the Shivaji festival with a political object. "Shivajis festival aroused great enthusiasm among the Maharashtra youth, and many of them were fired with the ambition to serve their motherland in the way in

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26. Ronaldshay : Life of Lord Curzon Vol. II, p. 332.

27. G. N. Singh : Land marks in Indian Constitutional and National Development, p. 144.



which Shivaji had done in his times".<sup>28</sup> On the occasion of these festivals processions were taken out, volunteers demonstrated their skill in fencing with sticks, poems were recited, and political speeches were made. The two Chapekar Brothers known as Damodar and Bal Krishna Chapekar founded a "Society for the removal of obstacles to Hindu religion in Poona in 1895. These two brothers were revolutionaries and utilised these festivals for preaching violence and race hatred. "Alas, you are not ashamed to remain in servitude... the wicked in their monstrous atrocity kill calves and kine; free her from her trouble; die, but kill the English. This is called Hindusthan, how is it that the English rule here?"<sup>29</sup> Damodar Chapekar tarred Queen Victoria's Statue at Bombay, and "four members of the association were hanged and one was sentenced to ten years, rigorous imprisonment".<sup>30</sup> It is interesting to speculate how Dayanand would have reacted to these developments, but he perhaps would not have taken any exception to this.

There was a lull in the political atmosphere of India during the years 1819 to 1904, but the storm burst again following the Partition of Bengal. On 7th August, 1905 meetings were organised at Calcutta and resolutions concerning Swadeshi and the Boycott of British goods were passed.<sup>31</sup> The Boycott and Swadeshi movements became very popular with young men in schools and colleges. The Swadeshi workers like Ashwini Kumar Dutt were harassed and accused of sedition. Shouting of *Bande Mataram* was declared illegal.<sup>32</sup> Protest meetings were held all over India. The

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28. Ibid.

29. Sedition Committee Report (Rowlatt), 1918, p. 2

30. Ibid p. 3.

31. S. N. Bannerji; *A Nation in the making*, p. 213.

32. G. N. Singh: *Land Marks in Indian Constitutional and National Development*, p. 154.



Government showed favour towards the Muslims, and 'it was Hindu schools from which Government patronage was withdrawn. When Muhammadans recited, the punitive police ransacked Hindu Houses and companies of little Gurkhas were quartered on Hindu population'.<sup>33</sup> The Muslims began to abduct Hindu ladies. Even a European magistrate remarked "The outrages were due to an announcement that the Government had permitted the Mohammedans to marry Hindu widows in the Nika form".<sup>34</sup> The result of all this was the spread of 'extremism' in Bengal. It gave rise to two schools of nationalism "one constitutional led by Arabindo Ghosh and B. C. Paul; and the other revolutionary led by Barindra Kumar Ghosh and Bhupendra Nath Dutt".<sup>35</sup> These Hindu Revivalist movements and the new Nationalist party met and influenced each other. As was pointed out by Mr. Chirol, "Swadeshi and Swarajya are the battle cries of this new Hindu nationalism, but they mean far more than a mere claim to fiscal or even political independence".<sup>36</sup> In the words of Mr. B. C. Paul "The reawakening of national consciousness and aspirations in India ..has revived the ancient idealism of the Sakti cult; and Durga, Kali, Jagadhatree.. and all the great forms and symbols used by the Hindu Shakti worshippers have received a new meaning. All these old and traditional Goddesses, who had lost their hold on the modern mind, have been re-installed with a new historic and nationalist inter-pretation on the mind and soul of India".<sup>37</sup>

Side by side a revolutionary propaganda of extreme type was being carried on by Barindra Kumar Ghosh, younger brother of Babu Arabindo Ghosh, and Bhupendra Nath Dutt,

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33. Navinon : The New Spirit of India, p. 202.

34. Ibid p. 193.

35. G. N. Singh : Land marks in Indian Constitutional and National Development, p. 155.

36. Sir V. Chirol : Indian Unrest, p. 12.

37. B. C. Paul : The soul of India pp. 186-187.



the brother of Swami Vivekanand, through the papers, 'Yugantar' and 'Sandhya'. A six point programme was outlined. The first item was to arouse hatred of servitude through propaganda in the press, secondly to instil love for freedom in the minds of the people.<sup>38</sup> This was to be accomplished "by soul-stirring music and theatrical performances, glorifying the lives of heroes and their great deeds in the cause of freedom, and by patriotic songs".<sup>39</sup> The third item was to keep the Government busy with agitations, processions Swadeshi Conferences and Boycott meetings. The fourth was to train young men in the use of weapons. Fifthly the weapons were to be procured by manufacturing bombs "by stealing fire arms, by purchasing them from foreign lands and smuggling them into the country".<sup>40</sup> Sixthly money was to be obtained by raids and dacoities, and partly by raising donations. The party did not consider it to be a sin to raise money by dacoities. The propaganda of this party brought into existence a number of secret and revolutionary societies. Barindra Kumar and his "associates formed a body called the Anusilan Samiti. One of these societies was soon in working order at Calcutta and another at Dacca. At one time the Dacca society had 500 branches".<sup>41</sup> These societies, as Mr. G. N. Singh observes, were "modelled upon the Russian and Italian secret societies, and an important item of their work was to plan and execute acts of terrorism".<sup>42</sup> Basically, however, these had their roots in the religious soil of the country.

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38. G. N. Singh : Land marks in Indian Constitutional and National Development, p. 159.

39. V. Chirol : Indian Unrest p. 93.

40. G. N. Singh : Land marks in Indian Constitutional and National Development, p. 159.

41. Sedition Committee Report 1913, pp. 21-22.

42. G. N. Singh : Land marks in Indian Constitutional and National Development, p. 160.



Bal Gangadhar Tilak, Bipin Chandra Paul and Lala Lajpat Rai were deeply influenced by Hindu revivalism,<sup>43</sup> and as they came under its greater influence, they became more opposed to the liberal democrats of the Congress. The trio of Bal, Pal and Lal became well known in the Congress organisation for its advocacy of a new nationalism as distinctive from the old one, and headed a new group of patriots. This new party began to look with contempt at the Moderates. "They asked for a boycott not only of English goods, but of the English Government itself, and the setting up of a rival swadeshi government".<sup>44</sup> This new nationalism was rooted in the religious strength of the people. It used the glorious past of India as a lever to political consciousness among the people. "In the Moderate's creed, the whole reasoning appears to be very well constructed, but one important factor is missing. The whole drama of Hamlet is there but Hamlet is not there".<sup>45</sup> The distinctive feature of this new nationalism was, that it relied upon God, and felt that everything was done at His sweet will. While the old nationalism held that India could be regenerated from outside, the new nationalism took the opposite view. The poetry of old nationalism was the poetry of Shakespeare and Milton. But the new nationalism looked back to the past. For it, love of India means love with everything Indian i. e. love with its rivers and mountains, its language, literature, culture and everything.

This turn in the outlook of nationalism brought it very close to the concept that was developed by Dayanand and

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43. "They were versed in ancient learning and thought. It would not be incorrect to state that their nationalism had taken large draughts from the fountain of Hindu religion".—Sir Percival Griffiths : *Modern India* Ch. VIII.

44. Zacharias : *Renascent India*. p. 146.

45. M. A. Buch : *Rise and Growth of Indian Militant Nationalism*, 1940, Ch. II, p. 72.



the Arya Samaj. The first fruits of Dayanand's advocacy of nationalism took shape in the personality and work of Shyamji Krishna Verma, who was deputed to England for higher education at his inspiration.<sup>46</sup> Bhai Parmanand came under the influence of Shyamji Krishna Verma when the former met him in England.<sup>47</sup> When Shyamji was in London as a student, Dayanand wrote to him to preach Vedic religion whenever an opportunity came his way.<sup>48</sup> He was appointed delegate by the British Government as representative of both India and England in the second Congress of Orientalists held at Leyden. He read a paper and tried to prove that writing was known and practised for centuries in India before the Christian era.<sup>49</sup> After his return from England, Shyamji served at Ratlam and Baroda respectively on high posts.<sup>50</sup> Later, he decided to enter the British Parliament and work there for India, declaring that 'this wretched country is no place for a self-respecting man of independent views to live in'.<sup>51</sup> Shyamji was so much enamoured of Herbert Spencer that he took pride in calling himself his disciple, and often used to quote his lines, "Resistance to aggression is not simply justifiable but imperative, non-resistance hurts both altruism and egoism".<sup>52</sup> Shyamji

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46. Though Shyamji was influenced by Dayanand, yet he was not an Arya Samajist in the strict sense of the term. He never paid the usual monthly percentage of his income.—Munshi Ram and Ram Deo : Arya Samaj and its Detractors Ch. V.

47. V. P. Verma : Modern Indian Political Thought, p. 465.

48. Indravidya Vachaspati : Arya Samaj ka Itihas Part II, p. 375.

49. H. B. Sarda : Shyamji Krishna Verma p. 51. Leyden is situated in Netherlands.

50. Ibid.

51. Once when Shyamji was travelling in the first class of the B. B. & C.I. Railway on his way from Bombay to Udaipur, a Parsi Plague Inspector ordered him to come out to be examined, while the Inspector himself entered the same compartment to examine an European gentleman who too was travelling in the same compartment, Shyamji defied the order and decided to leave India.—Ibid p. 76.

52. Indravidya Vachaspati : Arya Samaj ka Itihas Part II, p. 375.



established the Indian Home Rule Society in 1905 with a view to securing Home Rule for India, Secondly, to propagate in U. K., by all means, to achieve that goal, and to disseminate knowledge among the people of India of the advantages of freedom and national unity.<sup>53</sup> He also started a forum for the discussion of Indian problems called the 'India House', and a paper 'Indian Sociologist', which published articles on Indian social life and politics.<sup>54</sup> The articles of Shyamji created stir in the minds of the Indians, and soon, they began to formulate various schemes against the government. Among the distinguished followers, Veer Savarkar was one who received inspiration to serve his country through the meetings conducted in India House. The leading papers of England soon began to take objection to Shyamji's writings. In 1907 questions were asked in Parliament as to how long the British Government would let Shyamji carry on a pernicious propaganda against it, which was followed by his shifting the 'India House' and the 'Indian Sociologist' to Paris.<sup>55</sup> But from here again at the outbreak of the war of 1914 he had to make a shift to Switzerland. The government of Switzerland permitted him to stay only on the condition that he would refrain from all politics. Shyamji abided by it.<sup>56</sup> Shyamji never agreed with the principles of Congress, which he attributed to Dada-bhai Naoroji. He was against India being satisfied with a

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53. H. B. Sarda : Shyamji Krishna Verma, p. 80

54. Indravidya Vachaspati : Arya Samaj ka Itihas Part II, p. 376.

55. Article on Shyamji Krishna Verma by Bhai Parmanand—"Arya Mitra" May, 1930, p. 2. In 1907 Shyamji stated the cause of his leaving India. "Just about ten years ago when Mr. Tilak and the Natu brothers were arrested we decided to leave India settle in England, and now another friend Lala Lajpat Rai has been deported; it falls to our lot to quit England and at much expense and personal inconvenience make Paris our headquarters." Indu Lal Yagnik : Shyamji Krishna Verma, p. 528.

56. Indravidya Vachaspati : Arya Samaj ka Itihas Part II, p. 376.



Dominion Status. To Bhai Parmanand's mind, he was the pioneer to raise the voice of complete independence.<sup>57</sup>

Arya Samaj had three types of workers. Firstly those like Shyamji and Lala Lajpat Rai who actually joined the nationalist movement, and spearheaded it in the early years of the twentieth century. Secondly, those who opposed the movement and joined the Hindu Mahasabha. Bhai Parmanand was one of the foremost workers of such kind. He took keen part in Ghadr rebellion, but later became a staunch Hindu Mahasabhaite, and opposed Congress and Gandhiji. Thirdly, there was a group which never joined the Congress and kept itself confined to educational activities. Lala Hansraj was prominent among them. He, not only, did not join the freedom struggle, but also opposed Gandhiji when the latter went to Lahore to call on the students to strike.

In the year 1916, Lala Lajpat Rai was in America. He was exiled by the British Government. In America he delivered many speeches and wrote several tracts expounding India's condition under the British rule. During the same year, on 15th October, he established 'Indian Home Rule League'.<sup>58</sup> P. Keshav Deva Shastri and P. Narain were his associates. The League started a paper 'Young India' whose editor was Lalaji himself. The work of the League was so much intensified, that some eight or nine hundred Americans also joined it. At the end of the Great War 1914-1918 when the treaty of Versailles was being signed, the League sent President Wilson a telegram hoping that the Allied Nations would soon grant independence to India. The well known papers 'New York Times' and 'New York Evening Post' began to publish articles relating to India. Pamphlets were

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57. Article on Shyamji Krishna Verma by Bhai Parmanand - "Arya Mitra" May, 1930, p. 2.

58. Chandra Shekhar Pathak: Biography of Lalaji, Ch. VII, pp. 56-58.



also distributed by this League on festivities. These activities proved helpful in advocating India's cause in the U.S.A.<sup>59</sup>

During the Great War 1914-1918, the Indian Nationalism became an international problem. The Imperial German Government recognised a provisional government of India with Raja Mahendra Pratap as President.<sup>60</sup> Earlier the revolutionary forces were functioning throughout Europe and America. The Ghadr or revolutionary party's office was at San Francisco.<sup>61</sup> In England a group of high minded people like Vinayak Savarkar and Virendra Nath Chattopadhyay a functioned among Indian students, while in Paris Shyamji Krishna Verma was working and keeping in close touch with European revolutionary movements. The London Group was curbed following the murder of Dr. Lalkaka and Curzon Waylie, but the activities were carried on by the German and French groups. "During the War their activities were curbed in America and France, but Lajpat Rai and Ras Behari Bose in Japan carried on systematic national work which was to bear fruit later."<sup>62</sup>

### Was Arya Samaj a Political Body ?

The Arya Samaj had an independent tone and outlook. As described in the Chapter on the 'Educational contributions of the Samaj', the D.A.V. Institutions and Gurukuls never

59. Ibid.

60. K. M. Panikkar : A Survey of Indian History Ch. XXIII, p. 232.

61. Ghadr Party was founded at San Francisco in March 1913 at the instance of Lala Har Dayal. Its aim was to liberate India. The first President of the Party was Baba Sohan Singh Bhakna.— G.S. Chhabra : Advanced History of the Punjab, p. 407. They also started a 'Ghadr' paper which was published simultaneously in Hindi, Urdu, Marathi and Gurmukhi. Har Dayal was appointed its editor. This paper "openly incited to murder and mutiny and urged all Indians to return to India with the express object of murdering the British and causing revolution by any and every means"— Sir Michael 'O Dwyer : India As I Knew It, p. 186.

62. K. M. Panikkar : A Survey of Indian History, Ch. XXIII, p. 232.



sought any financial assistance from the Government, never invited officials to their functions, and adopted Hindi as the medium of instruction. This was a major cause of unhappy relations between Government officials and the Samaj. The independent tone of Arya Samaj was never appreciated by foreign rulers. Ramsay Macdonald observes, "In the frankest possible manner the Panjab Government announces from the house tops that every Arya (Follower of Dayanand) is an anarchist and every critic a seditious person".<sup>63</sup> Says Lajpat Rai, "They cannot look with favour on an indigenous movement which, according to them, can do big things without their help and guidance, and which has established a government within the government."<sup>64</sup>

The British government was also influenced by the missionaries who had approach to various officials, and who tried to make the officials believe that Arya Samaj was a seditious body.<sup>65</sup> The first cry against Arya Samaj was raised by Ala Ram Sagar. "It was next taken up by the Mahomedan vernacular press, and then by the police of the Panjab and the United Provinces, both forces being largely manned by Mahommedans"<sup>66</sup> Ramsay Macdonald, who later became Prime Minister of Britain writes after an observation tour of India in 1915, "That by the Anglo Indian officials, the Samaj is regarded as a political body .....and policemen regard the Samaj as a seditious organisation."<sup>67</sup>

Sir Valentine Chirol openly accused the Samaj of being a political movement. He stated, "That the more dangerous

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63. Ramsay Macdonald : *Awakening of India*, p. 42.

64. Lala Lajpat Rai : *The Arya Samaj* Ch. IV, p. 156.

65. Swami Shraddhanand : *Kalyan Marg ka Pathik*, p. 165.

66. Vishnu Lal Sharma : *Handbook of Arya Samaj*, p. 104.

67. Ramsay Macdonald : *Awakening of India*, p. 42.



forms of unrest are practically confined to the Hindu and that, instead of calling it "Indian unrest" it would be more accurate to call it "Hindu unrest", and that its mainspring is a deep rooted antagonism to all the principles upon which western society, especially in a democratic country like England, has been built up."<sup>68</sup> Later, relating to Arya Samaj and Dayanand he remarked that "the whole drift of Dayanand's teachings is far less to reform Hinduism than to range it into active resistance to the alien influences which threatened in his opinion to denationalise it."<sup>69</sup>

He blamed the Arya Samaj as being a political body on the grounds that in 1907 the ringleaders in the Rawalpindi riots were Arya Samajists. Moreover, according to him, the Arya Samajists especially Lala Lajpat Rai and Ajit Singh had played conspicuous parts in the agitation organized at Punjab and other provinces.<sup>70</sup> Ajit Singh was charged of translating seditious books that were concerned with the manufacture of bombs, the taking of life etc. Lajpat Rai was found corresponding with Shyamji Krishna Verma regarding the agitation.<sup>71</sup> Bhai Parmanand was "found in possession of

68. Sir V. Chirol : Indian Unrest, p. 5.

69. Lala Lajpat Rai : The Arya Samaj Ch. IV, p. 157.

70. My Lahore agent says that Ajit Singh received Rs. 1000 a month from Lajpat Rai. Lajpat Rai gave him notes for his speeches and paid his expenses out of the political fund which was placed at his disposal. During the time of the Bharat Mata meetings Ajit Singh used to visit Lajpat Rai almost every night. Generally accompanied by Nand Kishore, Secretary to the Bharatmata, Ajit Singh went to him to report the proceedings of the day and to take his orders. Lajpat Rai was heard to praise Ajit Singh for his intrepid speeches. Just before Lajpat Rai's arrest Ajit Singh took frequent Counsel with him in private. The implication that Lajpat Rai dissociated himself in any sense from Ajit Singh's extreme propaganda will not stand the least examination. C. J. Stevenson Moore 16-7-1907. Director Criminal Intelligence Dep't Report to the Govt. File-Home Deptt. Political-Aug. 1907 No. 3 Deposit.

71. In one of the letters Lajpat Rai writes to Shyamji. "The agricultural classes have begun to agitate and his only fear is that the bursting out may not be premature".--V. Chirol Indian Unrest."



various formulae for the manufacture of bombs, including the same manual that was discovered in the Manikotia Garden at Calcutta".<sup>72</sup> Arya Samaj was charged of being seditious at Patiala, and warrants were issued to well known 85 Arya Samajists.<sup>73</sup> The Samaj passed through a crisis in the period 1907-1910. Some Aryas in the Government service were dismissed for the simple reason that they were Arya Samajists.<sup>74</sup> The keeping of an Arya Samajist even in the Sikh regiment, was considered undesirable. In a district it was proclaimed that "all the books belonging to the religion of the Arya Samaj have been forfeited and confiscated to His Majesty."<sup>75</sup> The departments were asked to prepare special lists of Aryas. In some places a census of the Aryas was taken.<sup>76</sup>

All these things led the British Government to investigate into the charges. The charges accusing Arya Samaj of being a political body, however could never be proved. The ringleaders in the Rawalpindi riots were all acquitted by the senior I. C. S. Officer who was the president of the trial.<sup>77</sup> Sardar Ajit Singh was never a registered Arya Samajist. As regards Lala Lajpat Rai, nothing could be proved from his speeches and writings which justified Chirol's statement about him. "Bhai Parmanand always denied that he was ever in possession of any formulae of bombs."<sup>78</sup> He confessed that he manufactured drugs through his statement was never

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72. Ibid. "Wherever there was an Arya Samaj it was the centre of seditious talk"—Sir Michael O. Dwyer—India As I knew it, p.183.

73. Indravidya Vachaspati : Arya Samaj ka Itihas, Part II, p. 35.

74. Lala Lajpat Rai : The Arya Samaj, p. 174.

75. Ibid. p. 177.

76. Ibid,

77. Lala Lajpat Rai : The Arya Samaj, Ch. IV, p. 160.

78. Ibid. p. 161.



taken to be true.<sup>79</sup> Sir Louis Dave the Lt. Governor of Punjab, and one of the greatest enemies of Arya Samaj, according to Lajpat Rai, exonerated the Samaj from all charges of sedition, and consequently, His Highness the Maharaja of Patiala became anxious to stop all proceedings against Arya Samajists in his State.<sup>80</sup> In 1910 the Chief Secretary of Punjab Government stated that "the government was not convinced that the Arya Samaj as a body was seditious or even political".<sup>81</sup> Sir James Meston the Governor of United Provinces of Agra and Oudh also held similar views.<sup>82</sup>

We shall have to agree with the fact that Dayanand's efforts at national reconstruction were never aimed at the immediate overthrow of the foreign rule, but at such reformation as may lead the country to govern itself in a later period. He never preached any call to arms and any war cry. Dayanand died in 1883. After his death the Arya Samaj took up more consciously the work of arousing nationalism in India. But the time was not yet regarded as ripe for any political activities. The Arya Samaj in one way or the other continued to show loyalty to the British Government. In the beginning of 1887 Queen Victoria's Jubilee celebrations were held.<sup>83</sup> The Arya Samaj, London, presented civic address to the Queen which was cordially accepted. To present such an address Shri Laxmi Narain and other distinguished workers of the Samaj presented themselves in the Royal Palace. Even in India prayers were

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79. As says Sir Michael O. Dwyer, "He (Bhai Parmanand) says he is manufacturing drugs, but God knows what he is manufacturing". Those who know him : Bhai Parmanand 1941, Appendix A. p.111.

80. Lala Lajpat Rai : The Arya Samaj, Ch, IV, p. 163.

81. Ibid. p. 165.

82. Ibid.

83. Bhimsen Vidyalkar : Arya Pratinidhi Sabha Punjab ka Itihas, pp. 36-37.



recited in the various Arya Samajas of India. Not a word of India's independence was mentioned in their civic address.<sup>84</sup> In 1888 P. Behari Lal, Secretary, Arya Pritinidhi Sabha, N.W. Provinces and Oudh asked the Arya Samajists through a letter not to take part in political movement in their samajic capacity.<sup>85</sup> In 1891 the Paropkarini Sabha framed a rule which reads as follows, "It is not proper for any preacher to discuss or to preach on any political subject; or to have any connection with or to attend any society in which political subjects are agitated."<sup>86</sup> But it is undoubtedly true that the doctrines of the Samaj inspired patriotism. When Satyagrah campaign was launched in S. Africa under the leadership of Gandhiji, and Shri Gokhale appealed for financial assistance for the Satyagrah Movement, the students of Gurukul left taking milk and butter and the money thus saved was contributed to the Satyagrah a fund. During those days a dam named as 'Dudhia Bandh' was being constructed over the river Ganga near Hardwar. The students of Gurukul, working as ordinary labourers, earned an amount of Rs. 1,500 and sent it to S. Africa as their contribution for the Satyagraha Fund.<sup>87</sup>

It was in their individual capacity that the leaders of Arya Samaj took part in political activities, and the organization of the Samaj kept itself refrained from active politics. Shyamji Krishna Verma organised associations abroad to liberate his country. Lala Lajpat Rai and Bhai Parmanand also contributed a great deal in this direction. Lalaji played a conspicuous part in the Boycott movement. He, with the coordination of the other nationalist leaders like Tilak and

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84. Ibid.

85. Aligarh Institute Gazetteer, dated 18th December 1888, pp. 1448-1449.

86. Pt. Vishnu Lal Sharma : Handbook of Arya Samaj. Introduction, p. 6.

87. Ibid. Ch. V, p. 25c.



Pal, organised a country wide campaign to make the movement a success. In the Punjab, when agrarian riots broke out as a result of the Canal Colony Bill, Lajpat Rai and Ajit Singh were deported from the province. Lajpat Rai was a man of renunciation. He never aspired for any office in the organisation. In 1907 when his name for the Presidentship of Congress was proposed on account of a tussle between the two wings of Congress, he refused "to be made into a battle flag, and absolutely declined to be elected President in so irregular a fashion".<sup>88</sup>

The Gurukuls too never lagged behind in the national struggle. The Arya Samaj sang the glories of ancient India to arouse nationalism among the people, which consequently aroused interest in national affairs, but even then we shall have to admit the patriotism and politics are not synonymous. There were persons to whom both Arya Doctrine and politics appealed alike. It was because of this, that, there were politicians in the Samaj. Lala Munshi Ram, later known as Shraddhanand and Prof. Ram Deva wrote a book 'Arya Samaj and its Detractors' wherein they pointed out that "the Vedic Church supports Indian nationalism, not only by inspiring nationalists with pride in the past and hope in the future, but also by creating reverence in the minds of non-Indian Aryas for India - the birth place, nursery, and seat of development of the system of thought which alone had given them solace of mind".<sup>89</sup> But it is difficult to deduce from this that Arya Samaj as a whole was ever a political body. The Arya Samajists as a whole accepted the fact for a long time that under the contemporary situation the British

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88. Dr. V. P. S. Raghuvanshi : Indian Nationalist Movement and Thought pp, 102-103.

89. L. Munshi Ram and Ram Deva : Arya Samaj and its Detractors 1910, pp, 31-32.



Government was the best kind of government India could have.<sup>90</sup>

### Arya Samaj and the Freedom Struggle

Before 1919 the Arya Samajists did not take any active part in any of the activities of the Congress. Lala Lajpat Rai has ascribed two reasons for this view. A few Arya Samajists were of opinion that the Congress was not mindful of Hindu interests, but this view was held only by a handful of Arya Samajists. Secondly, Shraddhanand did not like to launch any struggle for power.<sup>91</sup> But Shraddhanand was much influenced by Gandhiji, who placed before the country the ideal of truth, non-violence and pure life. It will not be irrelevant to mention here, that Gandhiji instructed the boys of his own Ashram, who were to leave Africa prior to Gandhiji, to live at Gurukul Kangri till the establishment of Satyagrah Ashram in India. These students, along with Gandhiji's own son Devadas Gandhi, lived at Kangri for months together. All that we wish to emphasise is that Shraddhanand and Gandhiji had vast similarity of views. Gandhiji on his arrival in India launched the Satyagraha Campaign. When Shraddhanand read the news in the papers, he, without delay, signed the Satyagrah pledge and informed Gandhiji, who was at Bombay, of it through wire. "I have just signed the Satyagrah Pratigya and feel much delighted in incorporating myself in the religious battle"<sup>92</sup>. Following their leader several Arya Samajists signed the 'Pratigya Patra'. In U.P. many of the Satyagrahis were Arya Samajists. In the early years of Satyagraha, a good number of Arya ladies joined the Satyagrah movement. Soon, at Delhi, a Satyagrah Committee was formed with Indravidya Vachaspati

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90. Lala Lajpat Rai : The Arya Samaj. p. 174.

91. Indravidya Vachaspati : Arya Samaj ka Itihas, Part II, p. 108.

92. Ibid p. 110.



and Dr. Abdur Rahman as Secretaries.<sup>93</sup> The Arya Samajists from the core of their heart supported the cause of National struggle. On the Satyagraha being launched by Gandhiji, Swami Shraddhanand led the movement at Delhi, and when a Police officer threatened to shoot him, he uncovered his chest and asked him to shoot at it.<sup>94</sup>

There came a stiffening of attitude on the part of the Arya Samajist when they found Gandhiji taking up the cause of Khilafat. The amalgamation of Khilafat with Swaraj was not appreciated by several distinguished Hindus of religious nationalistic views. Gandhiji, on the other hand, attached a great deal of importance to Khilafat, and in all political meetings ; Khilafat was consigned primary importance. This was the beginning of differences of Arya Samaj with Gandhiji

At the end of 1919 a Congress session was held at Amritsar. Three fourth members of the reception committee were Arya Samajists. The Chairman of the reception committee was Swami Shraddhanand who for the first time in the Congress session read his welcome address<sup>95</sup> in Hindi.

All the Arya Samajists were not members of the Congress : a few of them joined the revolutionary party. Madan Lal Dhingra who held Samajic views was the man who assassinated Curzon Waylie in London.<sup>96</sup> Bhai Parmanand was sentenced to life imprisonment in connection with the Ghadr rebellion. Bhai Balmukund was the cousin brother of Parmanand, who played a great role in the agitation in Punjab. He

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93. Ibid.

94. Dr. Pattabhi Sitaramayya : The History of the Indian National Congress Vol. I, p. 162.

95. Bhimsen Vidyalkar : Arya Pratinidhi Sabha Panjab ka Sachitra. Itihas Ch. IA, p. 360.

96. Ibid.



was ordered to be hanged. On his being executed his newly wedded wife too committed suicide,<sup>97</sup> Shri Balraj, son of Lala Hansraj was also arrested. Most of the persons, who were jailed or hanged were Arya Samajists.

In 1920, two resolutions were passed in the Congress session at Nagpur. The first dealt with the acceptance of the Non-cooperation Movement, and through the second, "Removal of untouchability" was declared as an essential part of constructive work.<sup>98</sup> Swami Shraddhanand was delighted in accepting this proposal of the Congress, and proposed the formation of a sub-committee consisting of three persons to implement this proposal. He went on to advise that the committee be authorised to spend an amount to implement this scheme upto the extent of 5 lacs of rupees. When the proposal was placed before the working committee, the amount of 5 lacs was reduced to two lacs. When the actual time to implement the proposal came, Mr. Gangadhar Rao Deshpande sanctioned only five hundred rupees for the purpose. This was the time when Ambedkar group was making strenuous efforts to separate Depressed classes from Hindus. In the totality of these circumstances, Shraddhanand resolved to proceed with his scheme independently, and resigned even from the Congress working committee.<sup>99</sup> This was another cause which widened the differences between the Arya Samaj and the Congress.

Prior to entering deeply in the causes of the differences between Arya Samaj and Gandhiji, we should remember, that only one wing of Arya Samaj participated in these political activities—Lala Hansraj the veteran Arya Samaj leader of Punjab and also the sole-in-Charge of the D. A. V.

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97. Ibid.

98. Indravidya Vachaspati : Arya Samaj ka Itihas, Part II p. 113.

99. Ibid p. 114.



College did not favour participating in the Satyagraha. Through Gandhiji's efforts a mass meeting of the D. A. V. College students decided to go on strike. Lala Hansraj advised the students to desist from the course. He delivered a long speech and showed the futility of any strike by the students. All ideas of the students to go on strike were subverted.<sup>100</sup> But the third attempt at the strike did not fail.

Hence it is clear, that, among the Arya Samaj leaders it was only Shraddhanand who went hand in hand with Gandhiji, and he too did not go far enough. When Gandhiji placed before the country a programme to achieve independence within six months, Shraddhanand, who, despite his many differences with Gandhiji, could not separate himself from the movement launched by him. He expressed this feeling in a letter written to Ram Krishna, President of Punjab Arya Pratinidhi Sabha.<sup>101</sup> Arya Samaj and its veteran leaders, especially Lala Lajpat Rai, considered Hindu-Muslim unity as of primary importance for the achievement of independence. Lajpat Rai delivered a speech on 13th November 1920 in English at Rawalpindi at a public meeting. He appealed to the Hindus and Muslims to forget the past and be united. "Forget the bitter memories of old for the sake of Swaraj".<sup>102</sup> He appealed to the Arya Samajists to adjust to circumstances.<sup>103</sup>

100. Shri Ram Sharma : Life of Mahatma Hansraj, p. 35.

101. "At present from my view point the future of our country depends on the success of Non-cooperation movement. If the movement fails and Gandhiji receives no help at this juncture, the question of independence of our country will recede at least 50 years. This has been the Problem of life and death for our nation. Hence I shall engage myself in this task without delay. —Bhimsen Vidyalkar : Arya Pratinidhi Sabha Panjab ka Sachitra Itihas, Ch. VI, p. 354.

102. Lala Lajpat Rai : India's will to freedom 1921, p. 134.

103. "The Arya Samaj has to remember that the India of today is not exclusively Hindu. Its prosperity and future depend upon the reconciliation of Hinduism with the greater 'ism'—Indian Nationalism—which alone can secure for India its rightful place in the country of nations"—Hans Kohn: A History of Nationalism in the East 1929, Ch. IV, p. 68.



During 1924-25, a well organised revolutionary society was instituted at U. P. Among its various important activities the Kakori dacoity was the most famous. Ram Prasad 'Bismal', its chief leader, was a veteran Arya Samajist. He though participated in most of the dacoities committed in Government treasuries. He was arrested in connection with the Kakori incident at Lucknow. He embraced death by hanging cheerfully.<sup>104</sup>

In 1926-27 Pandit Madan Mohan Malviya and Lala Lajpat Rai organised a new party of Congress Independents. They opined, that opposition to government was derogatory to the interests of the Hindus. Pandit Moti Lal Nehru convened a meeting of the Swaraj Party in April, 1926, which was attended by Lala Lajpat Rai and other distinguished leaders. The Congress approved more or less the principles of responsivism, and laid down some conditions of office acceptance.<sup>105</sup> While Lajpat Rai was leading a procession against the Simon Commission, he was lathi-charged on the chest, which resulted in severe blows and his subsequent death. Pandit Jawahur Lal Nehru writes that he was "assaulted and beaten on his chest with the baton by a young police officer".<sup>106</sup> J. T. Sunderland, an American well wisher of India describes him as "an ardent patriot, proud of his country, her civilization, her literature, and her great place in World's History".<sup>107</sup> C. Y. Chintamani has compared Lajpal Rai's oratory with that of Lyoed George. His speeches in

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104. Indravidya Vachaspati : Arya Samaj ka Itihas Part II, p. 114—Kakori is a Paragana in the district of Lucknow—District Gazetteers, Lucknow 1904, p. 189.

105. "That the ministers should be made fully responsible to the Legislature free from all control of government".—India in 1925-26 pp. 145-147. Dr. V. P. S. Raghuvanshi : Indian Nationalist Movement & Thought. Ch. X. p. 189.

106. Autobiography of Jawahar Lal, p. 174.

107. Forward to Lajpat Rai : 'Young India' P. IX, X.



Urdu had the capacity for rousing the indignation of the classes and producing thrilling effect upon their minds.<sup>108</sup>

Along with the growth of the nationalist struggle in the country, communalism was also increasing rapidly. The Muslims were demanding partition of the country on the basis of the two nations theory. The Muslims held and preached that Hindus and Muslims were two separate nations and hence they could not live in harmony with each other, and on this basis stressed a separate homeland for themselves. Arya Samaj opposed this demand and held that the demand of Pakistan was fatal for the religious, cultural and political interests of the country. The International Aryan League also passed a resolution against the Muslim demand.<sup>109</sup> Along with the demand for the partition of the country, the Hindu Muslim riots were also increasing in the country. Arya Samaj, in order to protect the interests and rights of the Arya Samaj thought to construct a Dal named "Arya Veer Dal". This Dal came into being in 1927. The chief objective of Arya Veer Dal was to resuscitate the supremacy of Vedic Faith.<sup>110</sup> This should not be taken to mean that Arya Samaj wanted the sovereignty of religion or community. 'Aryatva' included three things viz : Aryan culture, Arya community and Aryavarta. Aryan culture means the culture originated from the Vedas, and one which flourished in old Aryavarta. It need not be repeated here, that, to Arya Samaj every thing Anti-Vedic was false and every religion besides Vedic religion was also false. Therefore Arya Samaj wanted to resuscitate the culture of the Pre-Mahabharat days, when according to them, there was only one religion in the world.,

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108. Chintamani : India Politics since Mutiny, p. 83.

109. Arya Directory p. 37.

110. Indravidya Vachaspati : Arya Veer Dal ka Boddhic Shikshan. (Hindi) 1946, p. 1



and that religion was Vedic religion. These three things combined in one are called 'Aryatva'.

The chief duties of this Arya Dal were defence and service. To fulfil these duties, it was enjoined to cultivate the virtues of a Kshatriya. A good physique, fearlessness, and moral courage were necessary to perform these functions. Apart from these things the use of weapons was the foremost duty of a Kshatriya. Hence Arya Samaj wanted the members of Arya Veer Dal as experts in the use of weapons. This Dal had its own flag. Around this flag there was Surya Mandal, and in the middle was written OM. The Surya Mandal is indicative of the Sun rising in the East and as Surya Dynasty established Arya culture, hence Surya Mandal is the chief sign of Aryan flag, which is known as Dhawaja. Om indicates God and God is the only guide of Aryan nation. This is the philosophy behind the 'Dhawaja'. It should be noted that Arya Veer Dal had no ill feelings towards any Dhawaj of any other Dal. A man serving the Arya Dal, could simultaneously become the member of any other Dal.

The constitution of the Arya Veer Dal mostly adopted the pattern of the constitution of Arya Samaj. The International Aryan League forms the Sarvadeshik Arya Veer Dal Samiti, and this Sarvadeshik Arya Veer Dal Samiti asks the provincial bodies to form such dals in their provinces. The provincial body despatches the list of the members of Arya Veer Dal within their district to the Sarvadeshik samiti, and on its approval, the list becomes lawful. We can conclude that by this constitution, even the provincial samities are formed by Sarvadeshik Arya Veer Dal Samiti.

Eleven members in any village could form the Arya Veer Dal. The name of the Dalpati would be proposed by the members of Arya Veer Dal and the local Arya Samaj. If the proposal was unanimously made, the provincial Arya Veer Dal Samiti could approve the name. But if more than one



name was proposed the provincial body was to use its own discretion and appoint any man of their choice as Dalpati. The Arya Veer Dal was, in short, just like an army of Arya Samaj.

The reader might be confronted here with a query as to why Arya Samaj being a non-political body tried to raise its own militia. It is interesting to note that Indravidya Vachaspati explained this question in details. He held that the Arya Veer Dal had taken a vow to serve the religion, the country and the nation. The duty to one's own country and nation was in other words, according to him, known as Rashtra Dharma. He emphatically declared that the foremost duty of an Arya Veer was to protect his Rashtra, the rights, and culture of his Rashtra.<sup>111</sup>

Such Arya Veer Dals were formed in almost all parts of India. In the Punjab the number of the districts where such Dals were formed was thirteen.<sup>112</sup> Almost four hundred sevaks joined these Dals. In U. P. such Dals were opened at ten places, and over 500 sevaks joined these dals. Rajasthan did not lag behind and nine centres were opened here. In Bihar, Madhya Pradesh, Bengal and Assam also such centres were opened. It is interesting to note that 245 women also joined this Dal in Bengal and Assam.<sup>113</sup> Such Dals were also organised by other organisations in the country. The Hindustan National Guard, the Bhonsle Military School at Nasik, the Hindu Rashtra Dal, the Nagpur Provincial Rifle Association, the Hindu Shakti Sangh of Bengal and the Maharashtrian Militarization Board and the R. S. S. were all trying to 'infuse a spirit of strength, dynamism, social solidarity and nationalistic fervour amongst the Hindus'.<sup>114</sup>

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111. Ibid pp. 22-25

112. Arya Directory pp. 38-39.

113. Ibid.

114. V. P. Verma : Modern Indian Political Thought, p. 444.



Whatever might have been the number of such Dals, we do not get any proof that these Dals did any thing substantial to resist the onslaught of the demand of Pakistan, or at the time of 1942 Satyagraha.

The Arya Samaj, essentially was a religious body, though some of its members directly participated in the national struggle, and some of them had deep differences with Gandhiji and others. The Congress accused Arya Samaj of being communal — On the other hand the Arya Samaj too hurled the same charge on the Congress. Both were accusing each other as being communal and anti — national. But the Congress was mainly a political body. It launched the freedom struggle movement. Arya Samaj never put hurdles in the way of the Congress, as did the Muslim League, but rather proved a helping hand to the extent possible, directly or indirectly, in the cause of the National struggle.

### Arya Samaj and Communalism

Any attempt to examine the responsibility of Arya Samaj for the growth of communalism in India calls forth a dispassionate scrutiny of certain facts. It has been alleged that Arya Samaj aggravated these communal feelings by its slogan 'Back to the Vedas', by its repeated emphasis upon India's past, by launching Shuddhi movement, and also by scurrilous attacks of a few Samajists who wrote such tracts as "Rangila Rasul" and "Risala Vartman",<sup>115</sup> and that the Muslim revivalism and its call for Back to the example of Prophet" and "Back to the Early Khilafat" was a reaction to Hindu revivalism whereof Dayanand was one of the most vigorous exponents. In this context the remark of an eminent author that "Hindu stamp of revivalism was scarcely calculated to attract Mussalmans to the national banner"<sup>116</sup> is also significant.

115. Ram Gopal : Indian Muslim—A Political History (1858-1947). 1959, Ch. IX p. 184.

116. Beni Prasad : The Hindu Muslim Questions—2nd edition (The Minerva Book Shop, Lahore), p. 41.



Now even a hurried examination of the principles of Arya Samaj will show that they are peculiarly free from communal touch. It will also be agreed that Dayanand's philosophy was broad based, and his ideal of Vedic society was remarkably free from all parochial touch. It has also been noted that Dayanand's interest was not confined to the Hindus only. He thought of the whole mankind.

The great Samajists after him, as Shraddhanand, Lajpat Rai and Bhai Parmanand were, more or less, free from any touch of communalism and had robust national outlook. These facts, which have already been described in greater detail in the preceding pages, go to show that Arya Samaj was not a communal organisation, and so could not have been an instrument for furthering communal disharmony. It is true that a few tracts published by Arya Samaj were rather aggressive, and can hardly be justified save on the ground that they were written as blunt rejoinders to the efforts of the Maulanas who, for centuries, had been vigorously indulging in tirade against the Hindus. The proselytizing work of the Muslims and Christians was so intense that Hindu fold was becoming thinner every day. "In the whole of India the proportion of Hindus to the total population has fallen in thirty years from 74% to 69%, but this is partly due to the inclusion at each succeeding census of new areas in which Hindus, if they are found at all, are in a minority".<sup>117</sup> Here, the reaction of this fall in population on the mind of Shraddhanand will be interesting to the reader. "Taking 5% to be the actual proportion of the decline of Hindus within thirty years, their present number of 69% will be swallowed up within  $14 \times 30 = 420$  years, if no efforts were made to put a stop to the present decline. For full thirteen years after that I remained a mere student of statistics but in the beginning of the

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117. Census of India Report for 1911, Vol. I, p. 122.



year 1923 A. D., I threw myself heart and soul into the movement of protection".<sup>118</sup>

It is not surprising, under the circumstances, that some well meaning steps of Arya Samaj and its slogan for an all embracing religion and pure culture were misunderstood as tentacles of Hindu imperialism. This attitude boosted by the British support for separate electorates led to communal reaction among a large section of the Muslims, which Dayanand and, later, Gandhiji had never expected. The great American Yogi is not wrong when he writes : "I behold a fire that is universal, the fire of infinite love which burneth to destroy all hate, which dissolveth all things to their purification. Beholding this infinite fire which is certain to melt the kingdoms and empires and governmental evils of the whole earth I rejoice exceedingly and take hold of life with an enkindling enthusiasm. To restore Primitive Aryan religion to its first pure state was the fire in the furnace called 'Arya Samaj' which started and burnt brightly in the bosom of that 'Inspired son of God in India'—Dayanand Saraswati".<sup>119</sup>

### Conclusion

It was from Raja Ram Monan Roy that the renaissance began in India. Ram Mohan was a lover of freedom. He expressed rejoicings over the success of the French Revolution. He raised his voice against the Press Act. But, despite all this, he had sympathetic leanings towards Christianity. He was also an admirer of the British rule. The Brahmo Samaj failed to foster the growth of nationalism. It had no contact with the masses.

There was another movement in the country named Prarthna Samaj. But this movement too was parochial. It

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118. Sharaddhanand : Hindu Sanghtan, March 1926 A. D., p. 15.

119. Andrew Jackson Davis : Beyond the Valley, p. 383.



was confined only to Maharashtra. It had no contact with the masses. It never preached any nationalism. Besides its leader M. G. Ranade was a judge. We can never expect from a Government servant to preach nationalism. It brought forth only a little awakening in the country.

There was another movement—the Theosophical Society. Like Arya Samaj, it had its roots in religion. It was a movement known all over India. But it had no contact with the masses. Its leader Annie Besant took direct part in the freedom struggle and became President of the Indian National Congress in 1917. She was also associated with the Home Rule Movement. Apart from other books she wrote the ‘India : A Nation’ and How India wrought for Freedom. But it gained importance simply because its founders were foreigners. Its activities were confined to a few intelligentsia. On the whole this movement had no significance in the country.

Another movement was Ram Krishna Mission. Its Chief pillar Vivekanand had the roots of his nationalism in religion. Vivekanand believed in character. But he too did not take any actual part in the national struggle. He appealed to masses but not to the extent as Dayanand did. Besides it was powerful only in Bengal.

Arya Samaj was the first reform movement to bring the nationalism in the country. The religious nationalism preached by this movement became successful to ward off to some extent the inferiority complex prevailing in the country. This movement as Romain Rolland says, “prepared the way in 1905 for the revolt of Bengal”.<sup>120</sup> Arya Samaj as an institution did not play any direct role in the freedom struggle. But it produced persons like Lajpat Rai, Shraddhanand and

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120. Romain Rolland : The Life of Ram Krishna, p. 158.



Bhai Parmanand who threw their heart and soul in freedom struggle. Upto 1920 Arya Samaj remained a force in the country but when Gandhiji entered the Indian scene the influence of Arya Samaj leaders began to wane.

Chronologically speaking, the Indian National Congress comes after the Arya Samaj. The Congress was a purely political movement, though it adopted many of the social programmes under the inspiration of Gandhiji. To many the Congress was a national institution while the Samaj was communal. The opinion expressed by Percival Griffiths, that the Arya Samaj "was violently anti-Muslim" is very much exaggerated, though we may agree with B. G. Gokhle who says that 'the Arya Samaj rose as a reaction to Christianity'.<sup>121</sup> The programme of Arya Samaj included the organisation of Hindus in self-defence.<sup>122</sup> But self-defence is not necessarily synonymous with communalism. Through all his life, Dayanand preached love for the mankind. The way in which Arya Samaj aroused nationalism in the country created some suspicion on the minds of the British Government, and at one stage, they had actually resolved to declare it a seditious body, though lack of any positive evidence desisted them from doing that. The Arya Samaj believed in the greatness of India's past and wanted to lead the country to that goal. But, unlike the Congress, it was not a political organisation. Politics was not completely excluded from its programme, and many of its members took active part in the national struggle, but they did it in their individual capacity. The Arya Samaj in a way prepared the ground for Indian National Congress. But after the Congress launched active political movement in 1920, the Samaj ceased to be a political force, and there arose wide differences

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121. B. G. Gokhale : The Making of the Indian Nation, 1958, Ch. XI, p. 240.

122. D. S. Sharma : The Renaissance of Hinduism. Ch. IV, p. 183.



between the Congress and the Samaj. It may not be correct to say that the Samaj was a communal body. It was an institution of religious reform, though the term religion, according to the Samaj, included everything concerning India's welfare. We cannot better sum up the work of Arya Samaj than in words of Shri D. Vable, "The real foundation of modern Independent India was laid by Dayanand. Unfortunately like all foundations we cannot see it now, and can only look at, and admire the superstructure built on it, yet we must not forget that the finest of architectures could not have been built without the foundation, even though it remains invisible".<sup>123</sup>

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## GLOSSARY

Sanskrit Words		English Equivalents
Arti	—	Waving of lights
Aryatva,	—	Nobility
Adharmic	—	Irreligious
Arsh Literature	—	Literature composed by Rishis
Brahmacharya	—	Celibacy
Dharm	—	Religion
Dakshina	—	Gift made to priests
Granthas	—	Books
Grihastha	—	Householder
Gotra	—	A supposed kinship group
Japs	—	Repetition of mantras
Kirtan, Bhajan	—	Recitation
Mandals	—	Parts
Moksha	—	Salvation
Mahant	—	Abbot
Pranayam	—	Deep Inhale and exhale of breath
Rishis	—	Those who have seen Truth face to face
Rashtravad	—	Nationalism
Swadhyaya	—	Reading of the sacred books.
Shastrarth	—	Religious debates
Shraddha	—	Ovation to living parent
Swarajya	—	Self-rule



Shakti	—	Power
Samskars	—	Sacraments
Tirtha	—	Shrines
Swatva	—	Property, ownership
Upnayan	—	Vedic initiation
Upasna	—	Prayer
Vedangas	—	Parts of the Vedas
Vanaprastha	—	Sylvan retirement
Varnas	—	Classes Brahman, Kshatriya, Vaishya and Shudra
Varna Vyavastha	—	System of classes
Yamas and Niyamas	—	Restraint of Passions
Sabhasad	—	Member
Dhwaj	—	Flag
N. C. E.	—	National Council of Educa- tion

#### ABBREVIATIONS

E. I. C.	—	East India Company
D. E. S.	—	Deccan Education Society
C. I. D.	—	Criminal Investigation Department
R. S. S.	—	Rashtriya Swayam Sewak Sangh



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۴۴	تکذیبِ براہینِ احمدیہ	لیکھ رام
۴۵	ہرشی دیا نند کا جیون چرتر	"
۴۶	امریکن لیڈی اور بھارت مانا	ہتہ جینی
۴۷	دھرم وچار	ہنشی نرائن کرشن
۴۸	ذات پات کا آغاز کیسے ہوا	نند لال آریہ
		نام مطبع
۴۹	حزبن العلیم	بریلی پریس - بریلی
۵۰	تفسیر معلم التذیل	حیدری پریس - بمبئی
۵۱	مٹھیا ابھیمن اور دھرم کا ناش	دیانند ٹریک سوسائٹی
		گروکل بدالیوں
۵۲	دارج التبت	نول کشور پریس - لکھنؤ
۵۳	دھرم ارتھ بلیدان	
۵۴	سماجین متوجہ ہوں	
۵۵	وڈھیا کا دوسرا انگ	

(رجسٹرڈ پبلشرز برقی پریس، دہلی)



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۲۸	ویدک دھرم اور اسلام کے عقائد کا مقابلہ	کرپارام شرما
۲۹	ریپورٹ شری	لالہ گنگارام
۳۰	قدامت وید	گوردھن
۳۱	اسلام میں جلوہ وید	لکھن
۳۲	اکھلانند کی شرات	"
۳۳	قادیان مسیح کا کچا چٹھا	"
۳۴	اسلامی بہشت کی حقیقت	"
۳۵	دھرم پال کی خود کشی	"
۳۶	گائے کی متعلق ہندو اور مسلمانوں کے باہمی تھکڑے	"
۳۷	عیسائیت میں جلوہ وید	"
۳۸	مہرشی دیاتند کا جیون چرتر	"
۳۹	حضرت ارمان کا کچا چٹھا	"
۴۰	حصول نجات کے وسائل	"
۴۱	دھرم پال کا کچا چٹھا	"
۴۲	مکتی سے واپسی	"
۴۳	آریہ خالصہ ملاپ	"



نمبر شمار	نام کتاب	نام مصنف
۱۲	ہندوؤں کے لئے زندگی اور موت کا سوال	سنت رام بی لے
۱۳	آریہ دھرم	غلام احمد (مرزا)
۱۴	برہان احمدیہ	"
۱۵	عقائد اسلام پر عقلی نظر	کرپارام شرما
۱۶	جگناتھ لیلہ	"
۱۷	ہماری ہتک ہوگی	"
۱۸	رسالہ دیسی زبان	"
۱۹	دھرم سچائے پرشن	"
۲۰	سوامی دیانند کا آدیش	"
۲۱	تباہی ہند	"
۲۲	رفارمر	"
۲۳	آریہ مسافر	"
۲۴	مورکھتا	"
۲۵	بھارت درش کی ترقی کا سچا طریقہ	"
۲۶	نوجوانوں کا حق	"
۲۷	الہام کی ضرورت	"



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۲	سوال و جواب	لالہ جیون داس
۳	رشی دیانت کے احسانات	چربنجی لال
۴	دیانت چھل کپٹ درپن	چودھری جیالال
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۶	لیکھ مالا	لالہ دیش راج
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3	10	arrieved	arrived
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42 footnote	4	India	India's
49 „	2	a	as
53	7	pragmetic	pragmatic
68	26	nearlg	nearly
69	12	witd	with
69	15	flonrishing	flourishing
70	18	fov	for
72	7	there	these
75	18	proselytesing	proselytising
76 footnote	3	nistory	history
76 „	3	Araya	Arya
78	14	Londan	London
87	19	eventin	extent for
112	1	Durban	Durbar
118	7	religious	religions
118 footnote	12	Sabho	Sabha
125	21	become	becomes
129	19	plain	pain
134	10	Danga	Ganga
135	16	tnhabitted	inhabited
143	24	huzy	bury
149 footnote	10	sponsorer	sponsors
149	12	demend	demand
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159 „	5	perforomed	performed
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176 footnote	1	Fducual	education
189 „	3	Aryr'samaj	Arya Samaj
190 „	2	protrected	protracted
201	27	ever	every
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237	1	given	giving
241	25	severer	severe
243 footnote	2	Trect	Tract
244	14	Sysdsm	System
247 footnote	1	the	he
253 „	1	materia	material
263 „	8	Medaty	Medaly
282	14	realse	realise
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308 footnote	4	Modern	modern
310	2	securting	securing
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322 footnote	15	country	comity
323	4	though	deleted
330	13	wrought	fought
359	16	नियमों	नियम
361	5	श्रीमद्यानन्द	श्रीमद्द्यानन्द

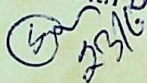






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Signature with Date

A handwritten signature in blue ink, followed by the date '23/6'.







